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PRRC emerging trends

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26% SAY STRESS ON CLERGY 'VERY HIGH'

PRINCETON, N.J. – One person in four (26%) in a recent nationwide survey rates the "stress or pressure" on clergymen as "very high." A total of 42% say "fairly high," while 15% say "average," 13% "fairly low" and 3% "very low."

According to the perceptions of a national sample of adults, clergymen are sixth on a list of 12 professions in terms of the amount of stress experienced by persons in these professions.

Experiencing more stress, according to the public, are medical doctors (49% say the amount of stress they experience is very high), followed by public school teachers (43%), public school principals (42%), judges (36%), business executives (30%) and clergymen (26%).

Perceived as experiencing less stress or pressure than clergymen are bankers (22% say very high), lawyers (21%), local political officeholders (14%), funeral directors (13%), advertising practitioners (12%) and realtors (10%).

This question was asked of a national sample of adults in a survey conducted in July for the *Charles F. Kettering Foundation*, the *Association of Elementary School Principals*, and the *Association of Secondary School Principals*:

I'd like your impressions about different professions and occupations – based on your personal experience, on what you've heard or read, or anything at all. To indicate your impression please use this card (respondent was handed card with a 0-10 ladder scale) *which goes from the lowest rating of zero to the highest rating of 10.*

How would you rate the following (name of profession) *for the amount of stress or pressure experienced by people working in each profession? The more stress or pressure you feel there is, the higher the number you would pick – the less you feel there is, the lower the number.*

How Many Want To Leave Ministry?

Stress or pressure are among the key factors that have caused some in the clergy to have considered leaving the ministry.

A survey conducted in 1978 for *Christianity Today* by the Gallup Organization and the Princeton Religion Research Center showed three in 10 (29%) clergymen saying they have "often" or "occasionally" considered leaving the ministry. Another 41% said "seldom" while 29% said "never."

The question and results:

With what frequency have you considered leaving the ministry?

HAVE CONSIDERED LEAVING THE MINISTRY:

Often	4%
Occasionally	25
Seldom	41
Never	29
Can't say	1
	100%

These findings were reported in a June 27, 1980 article in *Christianity Today* by Gordon MacDonald. The article also reported that those who had thought with some degree of seriousness about leaving the ministry tended to cluster in the 30-49 age bracket, to be found in major denominations and to espouse a "liberal" or "neo-orthodox" persuasion when it comes to theology.

STRESS OR PRESSURE FELT BY PERSONS IN 12 PROFESSIONS

(Perceptions of Public)

	Very High %	Fairly High %	Average %	Fairly Low %	Very Low %	No Opinion %
Medical doctors	49	35	6	7	2	1
Public school teachers	43	41	8	6	1	1
Public school principals	42	41	8	6	1	2
Judges	36	41	9	10	2	2
Business executives	30	48	13	6	1	2
Clergymen	26	42	15	13	3	1
Bankers	22	42	17	14	3	2
Lawyers	21	46	15	14	2	2
Local political office-holders	14	45	18	16	5	2
Funeral directors	13	29	20	27	8	3
Advertising practitioners	12	39	22	18	5	4
Realtors	10	37	23	22	5	3

78% Hold Favorable View of Graham

PRINCETON, N.J. – A recent nationwide Gallup survey shows 78% of Americans holding a favorable opinion of evangelist Billy Graham, compared to only 17% who hold an unfavorable opinion.

Persons in the survey were asked to rate Graham on a 10-point attitude scale called the Stapel Scalometer, which measures intensity of opinion, both positive and negative.

The trend, going back to 1963, shows little change in the overall ratings given Graham on this scale, although there has been a slight but continuing downtrend in the percentage of Graham "enthusiasts" – those who give Graham a "highly favorable" rating (the top two positions on the scale, plus 5 and plus 4).

Persons most likely to give a highly favorable response are women, older persons, and Southerners. Protestants are more likely to give Graham such a rating, as might be expected, but as many as one-fifth of Catholics also hold a highly favorable opinion of Graham, as seen in the following table:

'HIGHLY FAVORABLE' OPINION OF BILLY GRAHAM

(Plus 5 and 4 on scale)

NATIONAL	34%
Men	30
Women	37
18-29 years old	18
30-49 years old	36
50 and over	43
East	27
Midwest	31
South	48
West	26
Protestants	43
Catholics	23

Coming in December Emerging Trends!

* *How many teenagers are involved with the Unification Church?*
* *Has Bible study among teenagers increased?*

TREND IN SCALOMETER RATINGS GIVEN GRAHAM

	1981 %	1978 %	1977 %	1976 %	1973 %	1972 %	1969 %	1963 %
+5	22	26	31	32	36	40	45	27
+4	12	12	10	10	12	12	11	14
+3	19	15	18	17	14	18	15	15
+2	11	10	10	9	7	8	8	10
+1	14	14	11	13	10	9	9	11
Don't Know	5	5	6	5	6	3	3	11
-1	5	5	4	4	4	3	2	5
-2	3	3	2	2	1	2	2	1
-3	2	2	3	3	3	1	2	2
-4	2	2	1	1	1	1	1	1
-5	5	6	4	4	6	3	2	3

Level of Voluntarism In U.S. Remains High

PRINCETON, N.J. – With President Ronald Reagan calling for a new "spirit of voluntarism" to pick up the slack caused by his cuts in Federal spending, a recent Gallup Poll reveals that 3 persons in 10 (29%) are presently engaged in volunteer activities such as helping the poor, sick or elderly.

Despite the continued high mobility of Americans, the rise in the proportion of women in the job market and claims by some social observers that Americans are becoming increasingly alienated from one another, the level of involvement in charitable or social service activities among Americans is fully as high as the level recorded in 1977. A Gallup Poll that year showed 27% saying they were engaged in such volunteer activities.

Young people, – that is, those under 30 years of age – are less likely to be involved in this kind of work than are their elders. While 21 percent of those between the ages of 18 and 29 say they are performing some kind of volunteer work, the figure is 30% among those between 30 and 49 years and 33% among those 50 and older.

The key determinant of the level of voluntarism appears to be one's religious involvement and commitment.

Those who say their religious beliefs are "very important" in their lives are twice as likely as those who say "fairly important" to be engaged in charitable activities such as those indicated in the question. Similarly, church members are twice as likely as non-members, and regular churchgoers as non-regular attenders, to give their time in this manner.

Following is the question:

"Do you, yourself, happen to be involved in any charity or social service activities, such as helping the poor, the sick or elderly?"

Here are the results:

INVOLVEMENT IN CHARITABLE ACTIVITIES

(Percent saying Yes)

NATIONAL	29%
18-29 years	21
30-49 years	30
50 and older	33
Religion 'very important'	36
'Fairly important'	19
'Not very important'	19
Church members	34
Non-members	18
Regular churchgoers	40
Not regular	20
Protestants	30
Catholics	28
Men	27
Women	30

Canadian Views Divided on Effects Of Ordination of Catholic Women

PRINCETON, N.J. – When Canadians were asked if the ordination of women as Catholic priests would strengthen or weaken Roman Catholicism in Canada, the largest single group (37%) said it would have no effect. Slightly more (24%) believed it would strengthen than weaken (16%) the Church. Almost one-quarter (23%) could not give an answer to this question.

The findings are from a recent national survey conducted by the Gallup-affiliated Canadian Institute of Public Opinion.

Approximately equal proportions of Roman Catholics felt the ordination of women would strengthen (26%) as weaken (21%) the Church. Among Protestants who felt this would have an effect, however, the weight of opinion was almost 2-to-1 that Catholicism would be strengthened by the move.

Here is the question asked:

Recently the Canadian Catholics for Women's Ordination requested the Canadian Conference of Catholic Bishops to support and work toward the ordination of women. In your opinion, would the ordination of women as Catholic priests strengthen or weaken Roman Catholicism in Canada or would it really have no effect?

Here are the national results and those by religious affiliation:

EFFECT ON ROMAN CATHOLICISM OF WOMEN AS PRIESTS

	NAT.	Cath.	Prot.
Would strengthen	24%	26%	23%
Would weaken	16	21	12
No real effect	37	40	32
Don't know	23	14	33

A second question was asked about the ordination of *married men* as Catholic priests. More people felt that married priests would strengthen Catholicism (36%) than believed it would weaken it (14%).

Here is the question:

And, in your opinion, would the ordination of married men as Catholic priests strengthen or weaken Roman Catholicism in Canada or would it really have no effect?

EFFECT ON ROMAN CATHOLICISM OF MARRIED MEN AS PRIESTS

	NAT.	Cath.	Prot.
Would strengthen	36%	37%	34%
Would weaken	14	22	8
No real effect	33	33	31
Don't know	18	7	27

The survey results are based on 1,060 personal, in-home interviews with adults, 18 years of age and over, conducted in August. A sample of this size should not vary by more than four percentage points, at the 95% confidence level.

Some columns do not add to 100% due to rounding.

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Regular Churchgoers Seen More Likely Than Non-Attenders To Favor Aid To Other Nations

PRINCETON, N.J. – Six Americans in 10 (61%) in a recent Gallup survey stated the belief that the developed nations of the world must share in the development of the underdeveloped nations while one-third (33%) felt these nations must solve their own problems.

At the same time, 60 percent of Americans felt the U.S. *should not* increase its aid to the developing nations while 32 percent believed our foreign aid *should* be increased.

Persons who attend church regularly were more inclined to say U.S. aid should be increased than were persons who do not attend regularly. The ratio is 39% to 26%.

Among Americans favoring increased foreign aid, the three types of assistance most often selected (from a list of six) were: providing funding for local people to study ways and means of helping them to solve their own problems, mentioned by 49 percent; providing free technological know-how (36 percent); and sending U.S. experts to make recommendations for development (33 percent).

Here are the questions asked:

"Do you feel that the problems of the underdeveloped countries of the world are their own responsibility, or do you feel that the developed countries must share in this responsibility?"

Problems of Less Developed Nations

	Must Share	Look After Selves	No Opin.
	%	%	%
NATIONAL	61	33	6

"Do you feel that the U.S. should or should not increase aid to underdeveloped countries to assist them to become more self-sufficient in the future?"

	Should	Should Not	No Opinion
	%	%	%
NATIONAL	32	60	8
Regular church attenders	39	52	9
Non-regular	26	67	7

In British Gallup Poll

Few Say Britain is Still a 'Christian Society'

PRINCETON, N.J. – Great Britain is no longer a "Christian society," according to a recent survey conducted by Social Surveys (Gallup Poll) Ltd. in that nation.

The survey results were published in the first program of the BBC-1 religious news and current affairs series, *Day One*.

In answer to the question, *Is Britain still a Christian society?*, only 13% of those sampled said they thought it was, while 76% said they now felt their country was a multi-faith society, (although the total of non-Christian faiths in Great Britain accounts for only 5% of the population). More than half (55%) felt this multi-faith society was a good thing, while 23% felt it was not.

Church Criticized In 3 Areas

The Church came in for strong criticism for failing to meet the needs of the people in three specific areas:

– 53% said the Church fails to deal with the problems of family life;

– 44% said the Church fails to meet their spiritual needs;

– 57% said they felt the Church was unable to provide the answers to the problems facing society today.

Despite the fact that church attendance still hovers around the 20% mark, some 58% of the population claim to be religious and only 4% count themselves as atheists.

A surprising 76% of those questioned said they believed in God but only 30% were prepared to believe in the Devil. Likewise, while 57% accepted the idea of Heaven, only 27% were prepared to believe in the concept of Hell.

The survey, conducted by British Gallup for *Day One*, was based on interviews with 1,031 people throughout the United Kingdom during the period September 1-7.

Details of Survey

Here are the questions and national results:

Would you say that nowadays Britain is a Christian society or is it a multi-faith society?

Christian society	13%
Multi-faith society	76
Don't know	11
	100%

Do you think that this is a. . .

Very good thing	15%
Quite a good thing	40
Quite a bad thing	15
Very bad thing	8
Don't know	22
	100%

Generally speaking, do you think that the Church in this country is giving adequate answers to. . .

– the problems of family life?

Yes	22%
No	53
Don't know	25
	100%

– man's spiritual needs?

Yes	29%
No	44
Don't know	27
	100%

– the problems of our society?

Yes	17%
No	57
Don't know	26
	100%

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BIBLE STUDY UP SHARPLY AMONG TEENS

PRINCETON, N.J. – A dramatic increase is noted in the proportion of teenagers participating in Bible study groups, from 27% in 1978 to 41% today.

These results are from the latest Gallup Youth Survey in which a representative national sample of U.S. teenagers (13 to 18 year-olds) were asked if they are involved in or practice 6 wide-ranging religious or spiritual activities. These include: Bible study, yoga, TM, charismatic renewal, the Unification Church, and Hare Krishna.

The remarkable uptrend in Bible study has been recorded among teens of both sexes, among both younger and older teens, Protestants as well as Catholics, in each region of the nation and among both regular and non-regular churchgoers.

Of particular interest is the finding that as many as one-fifth (21%) of teens who do not attend church – or who do so only on an irregular basis – are currently involved in Bible study groups. Among regular churchgoers, the comparable figure is 54%.

The proportion of teens who practice spiritual disciplines such as yoga and TM has levelled off since the earlier (1978) survey. Nor is any change detectable in terms of involvement in the charismatic renewal.

INVOLVED IN OR PRACTICE

	1978	1981
Bible study	27%	41%
Yoga	6	4
TM	4	3
Charismatic renewal	2	2
Unification Church ('Moonies')	*	2
Hare Krishna	*	1

**Not asked in 1978.*

PARTICIPATION IN BIBLE STUDY GROUPS
(U.S. Teenagers)

	1978	1981	Point Change
NATIONAL	27%	41%	+14
13 - 15 years old	28	46	+18
16 - 18 years old	26	36	+10
Boys	23	36	+13
Girls	31	46	+15
Protestants	33	52	+19
Catholics	20	32	+12
East	17	29	+12
Midwest	29	39	+10
South	34	52	+18
West	27	45	+18
Regular churchgoers	43	54	+11
Irregular or non-attenders	11	21	+10

500,000 Teens Drawn To 'Moonies'

The latest Gallup Youth Survey shows that as many as 500 thousand teens may be involved in the Unification Church movement (the "Moonies"), or 2% of the total U.S. teenage population.

Those teens who said they were involved in the Unification Church cut across all economic, racial, religious and educational groupings in the population and a significant proportion were found among regular churchgoers as well as non-regular attenders.

The Rev. Sun Myung Moon, the founder and head of the Unification Church, recently appeared in court in New York City to plead not guilty to an indictment accusing him of having omitted more than $150,000 of income from his Federal tax returns for 1973 through 1975.

The Rev. Moon began his mission in the U.S. in 1972. One of the revelations Moon says he has received is that it was God's original plan to have Adam and Eve marry and have perfect, sinless children, but that Satan intervened and is the real master of the world.

Moon preaches that the world is in its last days and that a new Messiah is about to come, or may already be on earth just waiting to be recognized. Moon has said this new Messiah will be a man born in Korea in this century who will become father of a "Perfect Family" which will redeem mankind and begin the millennium.

The followers of Moon are expected to surrender all of their wealth, retaining only enough to survive while working for the movement.

Clergy, Doctors Thought To Contribute Most To Society

PRINCETON, N.J. – The American public gives clergymen and medical doctors the highest ratings of 12 professions for contributing to the *general good of society* in a recent Gallup Poll, while local political officeholders, realtors and advertising practitioners are rated least well in this respect.

The survey also found that doctors, lawyers and the clergy are deemed to have more *prestige* and *status* than other professionals in their communities.

At the same time, however, doctors are thought to experience more *stress* and *pressure* than the others, but clergymen and lawyers rank only in the mid-range in this measurement.

Clergymen are given very high ratings – 10 and 9 on a 0-to-10 ladder scale – by 46% for their contribution to society, while medical doctors are given a comparable rating by 41% of the public. In the second tier, with scores in the 20-30 percent bracket, are public school teachers (29%), principals (28%), judges (23%) and funeral directors (20%).

These professions are less well thought of as contributing to society; bankers (14%), lawyers (12%), business executives (10%), local political officeholders (8%), realtors (7%) and advertising practitioners (4%).

As a rule, women are inclined to give higher ratings to the professions than men, as are persons who attended college and those from families with $15,000 or more yearly income.

The leading occupations in terms of the perceived amount of stress or pressure their work entails are doctors (49% gave them a 10 or 9 rating), public school teachers (43%) and principals (42%). Contrary to a popular stereotype, comparatively few in the survey (12%) consider advertising people to have particularly stressful jobs.

Medicine - 'Most Prestigious' Group

Doctors are way out in front of the other 11 occupations tested for the prestige or status associated with their work, with 59% of the public giving them top ratings. Judges (48%) and clergymen (42%) are in the next two slots. Advertising practitioners (8%) and realtors (6%) again bring up the rear in this assessment.

In another question in which 24 occupations were tested, clergymen receive the highest ratings for their "honesty and ethical standards," with doctors and bankers earning above average scores.

Questions and Ratings

Following are the questions asked and the "very high" ratings:

1. Now I'd like your impressions about different professions and occupations – based on your personal experience, on what you've heard or read, or anything at all. To indicate your impression please use this scale, which goes from the lowest rating of zero to the highest rating of 10." (Respondents were shown a card with the scale printed on it.) "First, would you rate the following professions for the amount each contributes to the general good of society. The more you feel it contributes to the good of society, the higher the number you would pick – the less you feel it contributes, the lower the number. First, how would you rate..."
2. Now, how would you rate the following for the amount of stress or pressure experienced by people working in each profession?"
3. Now, now would you rate the following for the amount of prestige or status people in each profession have in this community?"

GENERAL GOOD OF SOCIETY

	Very high
Clergymen	46%
Medical doctors	41
Public school teachers	29
Public school principals	28
Judges	23
Funeral directors	20
Bankers	14
Lawyers	12
Business executives	10
Local political officeholders	8
Realtors	7
Advertising practitioners	4

STRESS OR PRESSURE

	Very high
Medical doctors	49%
Public school teachers	43
Public school principals	42
Judges	36
Business executives	30
Clergymen	26
Bankers	22
Lawyers	21
Local political officeholders	14
Funeral directors	13
Advertising practitioners	12
Realtors	10

PRESTIGE OR STATUS

	Very high
Medical doctors	59%
Judges	48
Clergymen	42
Bankers	35
Lawyers	31
Public school principals	25
Business executives	23
Public school teachers	19
Funeral directors	17
Local political officeholders	16
Advertising practitioners	8
Realtors	6

DETAILS ABOUT SURVEY

The findings are based on in-person interviews with 1,564 adults, 18 and older, conducted in more than 300 scientifically-selected localities across the nation during the period July 24-27.

This survey was sponsored by the Charles F. Kettering Foundation, the National Association of Elementary School Principals, and the National Association of Secondary School Principals.

For results based on a sample of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be three percentage points in either direction.

Study Explores Voluntarism In U.S.

PRINCETON, N.J. – A nationwide survey conducted by the Gallup Organization for INDEPENDENT SECTOR reveals that 52% of American adults and an almost equal proportion of teenagers (53%) had volunteered in the year between March, 1980 and March, 1981, when the survey was conducted.

Volunteer work was broadly defined in the survey as "working in some way to help others for no monetary pay." Survey respondents were asked to review a list of 13 categories of volunteer activity. The categories included such activities as working at a local hospital, room mother at a school, scout troop leader, usher at church, working to get a traffic light put in at a dangerous neighborhood intersection, canvassing for a political candidate, collecting money for a charity, and so forth.

Thirty-one percent of the total sample could be described as *regular* or *active volunteers*. This figure was arrived at by using a structured two-hour-a-week activity as a base to measure formal voluntarism.

Other highlights from the survey include the following:

The areas in which the largest percentage volunteer include religious activities (19%), health (12%), education (12%) and informal activities done without organizational support (23%).

Upper socio-economic groups are most likely to volunteer. Additional demographic groups that are slightly more likely to volunteer include women, people under the age of 55, employed persons, those with children still at home, suburban and rural residents, and people in large households.

Among both adult and teenage volunteers, the reason most frequently mentioned for becoming involved in volunteer work is the desire to do something useful, to help others (41% among adults, 49% among teens). Other reasons mentioned with almost equal frequency include having an interest in the volunteer work (35% adults, 46% teens) and the belief that the volunteer work would be enjoyable (29% adults, 36% teens).

One person in four (25%) sought out the activity on their own. Relatively few (6%) first volunteered because they had seen an ad for or some information about the volunteer activity in the media.

Volunteers are more likely to make contributions to charity than non-volunteers. Ninety-one percent of the volunteers made charitable contributions last year compared to 66% among non-volunteers.

The study, *Americans Volunteer*, was conducted by The Gallup Organization, Inc. for INDEPENDENT SECTOR. For this study, personal in-home interviews were conducted with a national sample of 1,753 persons 14 years of age and older. All interviewing for this study was conducted between March 13 and March 23.

For this survey, one can say with 95% confidence that the error attributable to sampling and other random effects could be three percentage points in either direction.

HOW TO ENLIST VOLUNTEERS

Numerous studies have indicated that efforts to enlist and maintain volunteers are most successful if three conditions are met: (1) prospective volunteers must feel the goals of a particular project or activity are valid and meaningful; (2) they must feel their efforts will contribute significantly toward reaching these goals; and finally, (3) they must be recognized or rewarded (in some non-monetary way) for their work.

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HONESTY AND ETHICAL STANDARDS OF CLERGYMEN

"How would you rate the honesty and ethical standards of people in these different fields – very high, high, average, low or very low?"

	July 24 - 27, 1981					
	Very high	High	Average	Low	Very low	No opinion
NATIONAL	24%	39%	28%	5%	1%	3%
Male	24	37	29	6	1	3
Female	23	42	26	4	1	4
College	29	44	21	3	1	2
High School	21	38	30	6	1	4
Grade School	24	35	30	6	1	4
East	23	38	33	3	1	2
Midwest	30	39	23	4	1	3
South	22	38	28	7	1	4
West	20	44	25	7	*	4
Total under 30	25	36	28	5	1	5
18 - 24 years	25	35	30	3	1	6
25 - 29 years	25	37	25	9	1	3
30 - 49 years	26	39	28	5	*	2
50 and older	21	42	26	5	2	4
Protestant	24	39	28	5	1	3
Catholic	28	40	26	3	*	3

**Less than one percent.*

Teens Support Traditional Values

PRINCETON, N.J. — Traditional social values appear to be more appealing to today's generation of teenagers than the highly-publicized image of teens as self-centered and pleasure-seeking — the "Me Generation."

According to the latest Gallup Youth Survey, a solid majority of teens would welcome certain social changes in the future, such as more respect for authority and more emphasis on traditional family ties, and would not welcome less emphasis on working hard.

Looking toward their futures in a rapidly changing society, teenagers see a need for more emphasis on technological improvement and, back to the "Me Generation," a need for more emphasis on self-expression. They would welcome less emphasis on money and reject more acceptance of marijuana usage, each by a wide margin. A smaller majority would approve of more acceptance of sexual freedom.

The question calling for more respect for authority carried the most votes among teens, with 89% in favor. More emphasis on traditional family ties and on technological improvement ran head to head, with 85% of teenagers saying they would welcome such changes.

Following are the latest results and those from the 1978 survey:

TEEN ATTITUDES ON SOCIAL CHANGE
(Percent saying they would welcome)

	1978	1981
More authority	87%	89%
More family ties	80	85
More technology	78	85
More self-expression	82	84
Less emphasis on money	63	68
More sexual freedom	48	53
Less emphasis on work	28	31
More marijuana acceptance	24	20

Teens who say their religious beliefs are very important in their lives are more likely to say they would welcome more family ties than are those who place less importance on their religious beliefs.

The survey also shows that religiously-oriented youths are less likely than their counterparts to say they would welcome more sexual freedom, as seen in the following tables:

WOULD WELCOME...

More authority

Religious beliefs are:

Very important	93%
Fairly important	90
Not too/not at all	76

More family ties

Very important	90%
Fairly important	83
Not too/not at all	75

More technology

Very important	86%
Fairly important	86
Not too/not at all	78

More self-expression

Very important	84%
Fairly important	84
Not too/not at all	86

Less emphasis on money

Very important	70%
Fairly important	66
Not too/not at all	71

More sexual freedom

Very important	42%
Fairly important	56
Not too/not at all	73

Less emphasis on work

Very important	28%
Fairly important	35
Not too/not at all	32

More marijuana acceptance

Very important	16%
Fairly important	22
Not too/not at all	29

The findings are based on telephone interviews with a representative national cross-section of 1,018 boys and girls, ages 13 through 18, conducted in May 1981.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denomination research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street. Princeton, New Jersey 08540 (Telephone: 609/924-2809). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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Jan. 82

Fewer Americans Today Want Religious Training For Children

PRINCETON, N.J. – A steady downtrend since 1952 is recorded in the proportion of Americans who say they would want a child of theirs to receive religious instruction.

In that year, 98% of all persons interviewed said they favored religious education for youth. Thirteen years later, in 1965, the percentage was virtually the same, 96%. By 1978, however, the proportion had declined to 87% while in the latest survey (December, 1981) the figure is still lower, 83%.

Remarkably little difference is currently found among groups in the proportion who say they would want a child of theirs to receive religious instruction.

Six in 10 among parents (of children under the age of eighteen) report that their children are currently receiving religious training of some kind – in Sunday school, in religious or parochial schools, or at home.

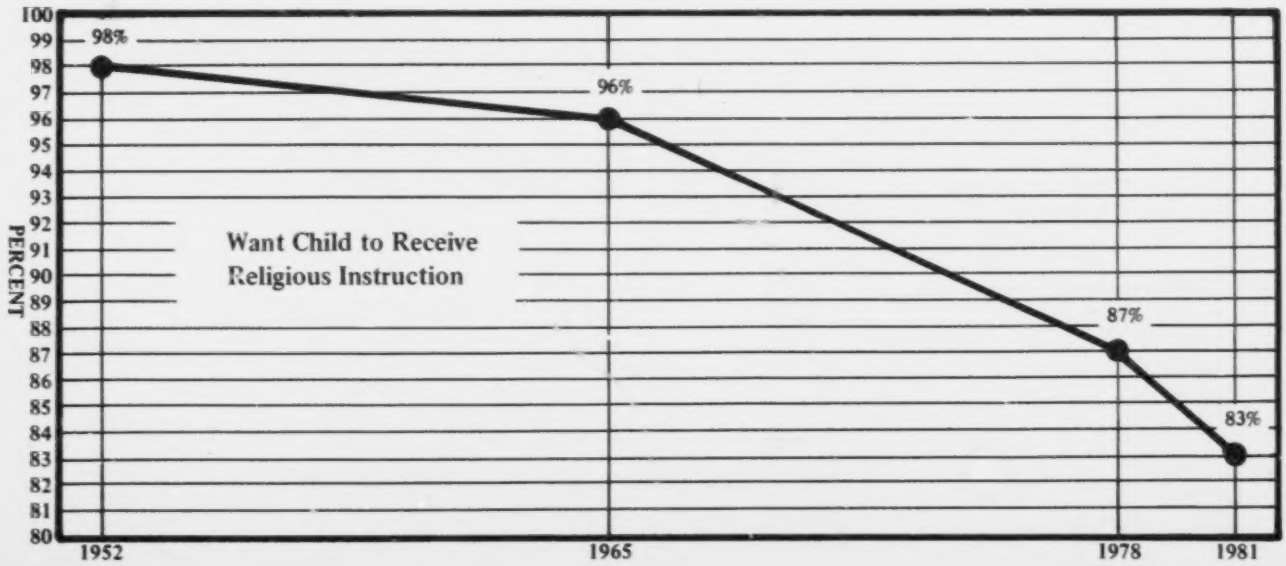
An *Associated Press-Gallup Youth Survey* shows that only 39% of *teenagers* today are getting some form of religious education. Teens most likely to be receiving religious instruction are Protestants, young teens (ages 13-15), non-whites, girls and teens whose academic standing is above average.

Following are the question and major findings:

Would you want a child of yours to receive any religious instruction?

WANT CHILD TO RECEIVE RELIGIOUS TRAINING?

	Yes	No	No opinion
NATIONAL	83%	10%	7%
Men	81	10	9
Women	85	10	5
College education	82	12	6
High school	84	8	8
Grade school	83	11	6
18-29 years old	79	13	8
30-49 years old	82	9	9
50 and older	88	8	4
Protestants	87	8	5
Catholics	89	5	6



Conservative Social Values Found To Have Broad Appeal In U.S.

PRINCETON, N.J. – Most Americans cling to conservative values. As many as nine in 10, for example, say they would welcome "more emphasis on traditional family ties," while a similar proportion favors "more respect for authority." Three in four would like to see religious beliefs "playing a greater role in people's lives."

The survey also indicates that seven in 10 Americans believe there should be "less emphasis on money" in our society in the future.

Only one person in four would like to see "more acceptance of sexual freedom" and only one in eight would welcome "more acceptance of marijuana usage."

The proportion favoring greater acceptance of marijuana use has declined from 20 percent in 1978 to 13 percent in the current survey, the most pronounced change recorded between the two surveys, with the decline sharpest among young adults (18-29 years old).

Persons in the survey who say that religion is "very important" in their lives tend to have more conservative attitudes toward social change than do those for whom religion is less important. This difference is especially striking with regard to attitudes about sexual freedom, marijuana use, and, understandably, religion's role in people's lives.

For example, 15 percent of those whose religious beliefs are very strong say they would welcome more sexual freedom, compared to 33 percent of those whose beliefs are fairly important and 46 percent of persons who claim religion is not very important to them.

The latest results are based on in-person interviews with 1,483 adults, 18 and older, conducted in more than 300 scientifically-selected localities across the nation during the period Dec. 11-14.

For results based on a sample of this size, one can say with 95 percent confidence that the error attributable to sampling and other random effects could be three percentage points in either direction.

GROWING NUMBER SAY RELIGION IS IMPORTANT IN THEIR LIVES

The proportion of Americans who say religion is "very important" in their lives, after having plunged from 75% in 1952 to 52% in 1978, has shown a gradual upturn since then, to 56% in the latest nationwide Gallup survey.

Following is the question asked in each survey:

How important would you say religion is in your own life – very important, fairly important, or not very important? Here is the national trend:

HOW IMPORTANT RELIGION IN LIFE ?

	Very	Fairly	Not Very	No Opinion
1981	56%	29%	14%	1%
1980	55	31	13	1
1978	52	32	14	2
1965	70	22	7	1
1952	75	20	5	*

* Less than one %.

– SOCIAL CHANGES DESIRED –

	More family ties	More authority	Greater role for religion	Less money emphasis	Less work emphasis	More sexual freedom	More marijuana acceptance
NATIONAL	92 pct.	89 pct.	76 pct	71 pct.	28 pct.	25 pct.	13 pct.
Men	92	89	70	74	28	32	15
Women	93	90	81	68	28	19	12
College education	92	83	66	81	25	35	21
High school	92	91	79	69	29	23	12
Grade school	93	95	83	60	31	13	1
18-29 years	89	83	69	69	31	46	28
30-49 years	91	90	73	77	31	24	12
50 and older	96	93	84	68	23	10	3
Importance of religion:							
Very important	96	93	93	73	27	15	8
Fairly important	91	90	69	70	31	33	14
Not very important	81	76	31	70	23	46	33

46% Say Religion Losing Influence

The weight of current opinion among American adults is that religion is losing its influence on American life, with 46 percent currently holding this view compared to 38 percent who feel that religion is increasing its influence. Another 10 percent feel that religion is neither increasing nor losing its impact, while six percent do not express an opinion.

While the proportion of Americans who believe that religion is losing its influence in American society has changed little since the mid-70s, this proportion is far lower today than at the beginning of the 1970s. A survey in 1970 showed the percentage saying "losing" at a 23-year high point of 75 percent, culminating a steady uptrend since 1957 when the figure was 14 percent.

PERCEPTIONS MATCH ATTENDANCE TREND

It is important to bear in mind that the survey figures represent public *perceptions*. At the same time, however, a comparison of trends over the last quarter century shows that the public's perceptions regarding the influence of religion closely match attendance at church or synagogue.

For example, church attendance trended downward between the late 1960s and early 1970s when it tended to level out.

Following is the question that has been asked in 14 surveys since 1957:

QUESTION ASKED SINCE 1957

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

MORE ON THE 'MOONIES' . . .

In the December issue of *Emerging Trends*, it was reported that as many as 500 thousand teens may be drawn to, or "involved in" the Unification Church movement (the "Moonies"), or 2% of the total U.S. teenage population.

Because of sampling deviation, the actual percentage of "involved" persons could of course be less than the obtained survey percentage of 2%; the projected figure in terms of actual numbers of teens involved thus could range from just a few thousand to a much larger number.

According to the New York headquarters of the Unification Church, U.S. membership totals about 30,000.

Of considerable interest is the fact that the proportion saying religion is "losing" its influence differs little on the basis of age, region of the nation, sex, and educational level. Nor is much difference found between the views of Protestants and Catholics.

Regular churchgoers, however, are somewhat less inclined than are non-churchgoers or irregular attenders to say that religion is losing its influence on American life.

Following is the full trend. The proportions saying "the same" or "don't know" are not included in the table.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Losing	Increasing
1957	14%	69%
1962	31	45
1965	45	33
1967	57	23
1968	67	18
1969	70	14
1970	75	14
1974	56	31
1975	51	39
1976	45	44
1977	45	36
1978	48	37
1980	46	35
1981	46	38

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '82*

1. *Religion in America, 1982* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information which can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Satisfaction Index

PRINCETON, N.J. – Despite mounting concern about the economy and high unemployment, the American public expresses a high degree of satisfaction with most of the important dimensions of their lives.

In fact, a comparison of the results of the latest Gallup survey with one taken in 1974 – another recession period – shows there is greater satisfaction now than in 1974 on most of the items included in both surveys.

In the current survey 81% of parents give their *relations with their children* one of the top three ratings on a 10-point scale, indicating a high level of satisfaction with this quality of life – the highest rated category of the 13 included in the study.

Other aspects of their lives given very high ratings by the public are their *family life* (79% highly satisfied), their *relations with other people* (79%), their *marriage* (78%), their *health* (70%), their *housing* (69%), their *personal life* (68%), and their *community as a place to live* (67%).

Somewhat lower ratings are accorded their *job* (64%), their *standard of living* (57%), *the way they spend their free time* (56%), *housework* (54% from housewives), and their *household income* (43%).

Following are the latest findings in table form:

Satisfaction Index
(Percent "Highly Satisfied"**)

Relations with their children*	81%
Family life	79
Relations with other people	79
Marriage*	78
Health	70
Housing	69
Personal life (overall)	68
Community as place to live	67
Job*	64
Standard of living	57
Free time	56
Housework*	54
Household income	43

*Responses of applicable groups (parents, married persons, those who have jobs, housewives).
**Top 3 positions on 10-point scale

The latest results are based on in-person interviews with 1,483 adults, 18 and older, conducted in over 300 scientifically-selected localities across the nation during the period December 11-14.

Religious Figures Prominent On 'Most Admired' Lists

PRINCETON, N.J. – Religious figures are prominent on the 1981 Gallup Poll "Most Admired" lists.

Pope John Paul II, the Rev. Billy Graham, and the Rev. Jesse Jackson are among the "top 10" on the list of men living today who are most admired by the American people, while Mother Teresa of Calcutta places high among the first 10 on the list of women.

Here are the top 10 men and women in the 1981 Gallup audit:

Most Admired Men
1981

1. Ronald Reagan
2. Pope John Paul II
3. Jimmy Carter
4. Rev. Billy Graham
5. Edward Kennedy
6. Menachem Begin
7. Bob Hope
8. Gerald Ford
9. Henry Kissinger
10. Rev. Jesse Jackson

Most Admired Women
1981

1. Nancy Reagan
2. Margaret Thatcher
3. Sandra O'Connor
4. Mother Teresa
5. Betty Ford
6. Jacqueline Onassis
7. Rosalynn Carter
8. Barbara Walters
9. Queen Elizabeth II
10. Jane Fonda

SORRY TO BE LATE WITH JANUARY ISSUE

The editors of *Emerging Trends* appologize for being late in sending you the January issue; we underestimated the time needed to develop *Emerging Trends* into a 6-page newsletter with a new format.

We will make every effort in the future to be sure you receive each month's issue on time.

Public Continues To View Moral Majority In Unfavorable Light

PRINCETON, N.J. – Although public awareness of the Moral Majority has increased from 40% to 55% during the past year, unfavorable attitudes continue to outweigh favorable views by about a 2-to-1 ratio.

Overall opinion of this fundamentalist political movement, founded by the Rev. Jerry Falwell, is far more negative than positive, but sharp differences are recorded on the basis of background characteristics and on whether survey respondents consider themselves conservative or liberal in their religious beliefs.

Among those who place themselves toward the liberal end of a 10-point scale, unfavorable attitudes outweigh favorable by 8-to-1. Among those in the middle-of-the-road in their religious beliefs, the division is about 2-to-1 negative. Among those who place themselves on the conservative end of the scale, however, opinions are evenly divided.

All persons in the survey were asked the following question:

"Have you heard or read about an organization called the Moral Majority?"

All persons answering affirmatively were asked this question:

"Generally speaking, do you have a favorable or an unfavorable opinion of this organization?"

In the current survey, among the 55% who are aware, opinion divides 28%, unfavorable; 12%, favorable; and 15%, not expressing an opinion.

In a November, 1980 survey, 40% had heard or read about the Moral Majority, with opinion in this group dividing 16%, unfavorable; 9%, favorable; and 15%, no opinion. The following table shows the latest results by major population groups:

ATTITUDES TOWARD THE MORAL MAJORITY

	Aware Group	Favorable	Unfavorable	No Opinion
NATIONAL	55%	12%	28%	15%
Liberal in religious beliefs .	67	6	49	12
Middle-of-the-road	55	11	26	18
Conservative	57	21	21	15
South	51	13	24	14
Non-South	57	12	29	16
18-29 years	58	11	30	17
30-49 years	59	13	31	15
50 and older	50	13	23	14
Protestants	56	15	25	16
Catholics	50	10	25	15
Republicans	65	21	27	17
Democrats	47	8	26	13
Independents	61	12	31	18

HOW MANY WILLING TO JOIN?

The latest survey also sought to determine how many Americans might be interested in belonging to the Moral Majority if asked to join.

Nationally, 5% of the aware group say they would be willing to join the Moral Majority (or are already members).

Most likely to indicate a willingness to join are Southerners (9%), Protestants (7%), Republicans (9%), and those who say their religious beliefs are conservative (10%).

FALWELL MORE POPULAR THAN HIS MOVEMENT

The Reverend Jerry Falwell, founder of Moral Majority, is apparently more popular than his movement.

Persons in a nationwide Gallup survey were asked to rate Falwell on an attitude scale which measures intensity of feeling, both positive and negative.

Among those who give Falwell a rating, opinion is slightly more on the favorable than unfavorable side. A total of 35% give Falwell highly or mildly favorable ratings, while 29% give him unfavorable ratings.

The survey findings reported are based on personal interviews with 1,483 adults, 18 and older, conducted in more than 300 scientifically-selected localities across the nation during the period December 11-14.

'CHRISTIAN RIGHT' VIEWS ISRAEL MORE FAVORABLY THAN OTHERS

A recent nationwide Gallup survey shows that Christians who classify their religious views as "conservative" or "right of center" are more likely to hold favorable views about Israel than are those in the "center" or "left of center."

The questions and results:

"In the Middle East situation, are your sympathies more with Israel or more with the Arab nations?"

MIDDLE EAST SYMPATHIES

	National	Left of center	Center	Right of center
Israel	43%	43%	42%	51%
Arab Nations	10	13	11	6
Neither	23	23	23	20
No Opinion	24	21	24	23
	100%	100%	100%	100%

1982 Religion Index To Explore New Dimensions Of Spiritual Commitment

PRINCETON, N.J. – The new 1982 *Religion in America Report*, to be published in March, will present not only updates on long-term Gallup trends in religion – many of which have become basic and standard measurements of the state of organized religion in the U.S. – but will explore new dimensions of spiritual commitment in the U.S.

The standard trend measurements include:

- ★ Basic religious beliefs
- ★ Religious practices: Bible reading, prayer, etc.
- ★ Religious preference/denomination affiliation
- ★ Church and synagogue attendance
- ★ Importance of religion in lives of Americans
- ★ Confidence in organized religion
- ★ View on religious education

In addition to results of these standard Gallup measurements of *religious involvement*, the 1982 Report will present new research dealing with *spiritual commitment*. A new scale has been carefully devised to probe deeper than religious involvement and to gain insight into the size and composition of the spiritually committed segment of the public.

Who are the people in our society who live their faith on the deepest level and what is their impact upon their communities and the nation as a whole?

In an attempt to answer these difficult questions, the spiritually committed will be compared with the spiritually *uncommitted* – in terms of their views on basic values, key issues of the day, satisfaction with various aspects of life (marriage, relations with other people, etc.), involvement in charitable activities, and attitudes toward persons of different races, religions and lifestyles.

The results of both the religious involvement questions and the spiritual commitment series will be analyzed in terms of such background characteristics as age, sex, region of the nation, whether married, single or divorced, churched or unchurched, and whether evangelicals or non-evangelicals.

HOW TO ORDER
RELIGION IN AMERICA, 1982

Religion in America, 1982 – which will give readers the most complete picture available of the state of America's religious and spiritual life – can be ordered for $25 through the Princeton Religion Research Center.

We would like to encourage you to order your copy early, so that we can get some idea of the size of the printing run needed.

If you preach, write, or teach, we sincerely believe you will find the new Gallup Report, *Religion in America, 1982* to be of great help in your work.

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Remarkable Stability Noted in Basic Trends in Religion

PRINCETON, N.J. – Remarkable stability is noted in recent years in terms of churchgoing, church membership and religious preference.

- Churchgoing has remained constant since 1969, after having suffered a decline from the high points of 49% recorded in 1955 and 1958. Attendance has not varied by more than two percentage points since 1969.

Four adults in every 10 (41%) attended church or synagogue in a typical week in 1981. The comparable figure for 1980 was 40%.

- The proportion who say they are church members has also changed little in recent years, with about seven out of 10 Americans (68%) now claiming membership in a church or synagogue. The largest proportion of church members (76%) was found in 1947, close to the 73% noted in the first Gallup audit, in 1937.
- More than nine in 10 in the latest surveys state a specific religious preference, with 59% saying they are Protestants, 28% Catholics and 2% Jews. The remainder state a preference for another church or religion (4%), while 7% claim no religious preference.

Since 1947 the proportion of Catholics in the population grew dramatically (from 20% in 1947 to 28% in recent years), while Protestants declined from 69% to 59%. The proportion of Jews fell from 5% in 1947 to 2% in the 70s and 80s. In the case of each of these shifts, the most pronounced changes occurred during the 1947-1972 period.

To determine how frequently Americans attend church or synagogue, churchgoers were asked how many times they had attended services within the last 30 days and non-attenders whether they had gone to church or synagogue in the past six months, apart from weddings, funerals, or special religious holidays.

The results indicate that about three in 10 (31%) attended church or synagogue weekly or more often, 41% were less frequent attenders and 28% had not attended within the six-month period.

Here are the questions asked and the latest findings:

How many times did you happen to attend church or synagogue in the last 30 days? (If not at all, survey respondents were asked:) *Have you attended the church or synagogue of your choice in the past six months, apart from weddings, funerals, or special holidays such as Christmas, Easter or Yom Kippur?*

FREQUENCY OF CHURCHGOING

Within last 7 days:		41%
More than weekly	17	
Weekly	14	
Less than every week*	10	
More than 7 days to 30 days		16
More than 30 days to 6 months		15
More than 6 months		28
		100%

* Attended church or synagogue within the last 7 days, but did not attend every week within the last 30 days.

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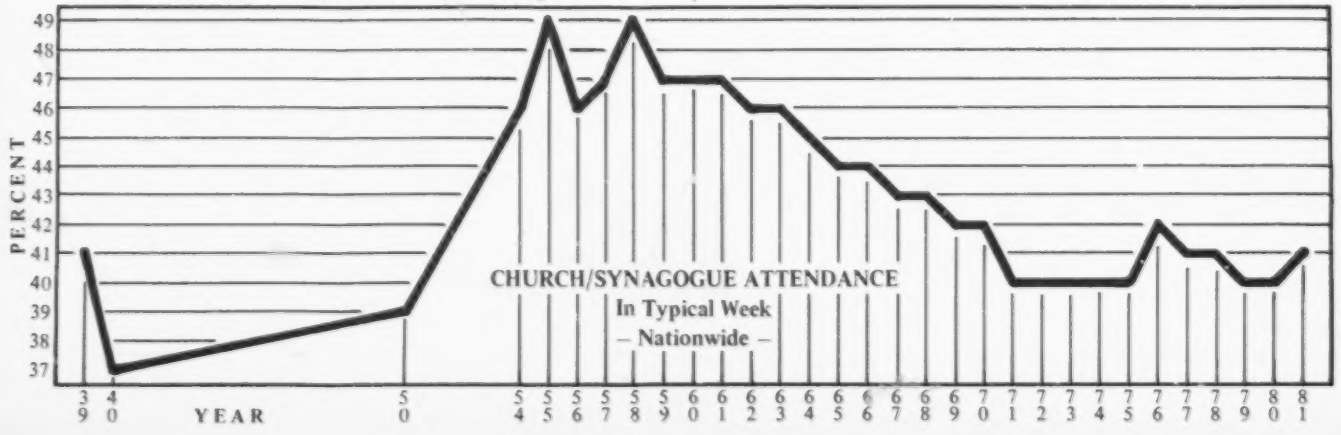

To estimate the average attendance during 1981, surveys of representative samples of the adult population were made in five selected weeks during the year. More than 7,500 adults, 18 and older, were personally interviewed in scientifically-selected localities across the nation. This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is the full trend since 1939. The audits from 1955 to 1981 were based on an average of the combined results of several surveys during each year. The figures prior to 1955 were based on a single annual survey:

CHURCH/SYNAGOGUE ATTENDANCE

1981	41%	1966	44
1980	40	1965	44
1979	40	1964	45
1978	41	1963	46
1977	41	1962	46
1976	42	1961	47
1975	40	1960	47
1974	40	1959	47
1973	40	1958	49*
1972	40	1957	47
1971	40	1956	46
1970	42	1955	49*
1969	42	1954	46
1968	43	1950	39
1967	43	1940	37**
		1939	41

*High points
**Low point

CHURCH/SYNAGOGUE MEMBERSHIP

The proportion of adult church or synagogue members declined in the period between the mid-1940s and the late 1970s. Over the last four years, however, the percentage has levelled out.

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

This question was asked:

Do you happen to be a member of a church or synagogue?

Following is the trend:

CHURCH/SYNAGOGUE MEMBERSHIP

1981	68%**	1976	71
1980	69	1975	71
1979	68**	1965	73
1978	68**	1952	73
1977	70	1947	76*
1944	75	1939	72
1942	75	1938	73
1940	72	1937	73

* High point
** Low points

RELIGIOUS PREFERENCE

Here is the question asked to determine religious affiliation or preference and the trend:

What is your religious preference – Protestant, Roman Catholic, Jewish or an Orthodox church such as the Greek or Russian Orthodox Church?

It should be borne in mind that many of those who state a religious preference may not be formally affiliated with any religious body, yet they do claim a religious identity of some kind.

TRENDS IN RELIGIOUS PREFERENCE

	Protestant	Catholic	Jewish	Eastern Orthodox	Others	None
	%	%	%	%	%	%
– Yearly –						
1981	59	28	2	*	3	8
1980	61	28	2	1	1	7
1979	59	29	2	*	2	8
1977-78	60	29	2	*	1	8
1976	61	27	2	*	4	6
1975	61	27	2	*	4	6
1974	60	27	2	*	5	6
– By 5-year periods –						
1972	63	26	2	*	4	5
1967	67	25	3	*	3	2
1962	70	23	3	*	2	2
1957	66	26	3	*	1	3
1952	67	25	4	*	1	2
1947	69	20	5	*	1	6

(Note: Results for some years do not add to 100% because of rounding.)
*Less than 1%

The table below shows the change between 1947 and 1981 in the proportions claiming a preference for each of the three major religious groups in the country:

CHANGE IN RELIGIOUS PREFERENCE

	1947 %	1981 %	Point change	Proportional change
Catholics	20	28	+8	+40%
Protestants	69	59	-10	-15
Jews	5	2	-3	-60

The 1981 figures on religious preference are based on accumulated samples totalling more than 30,000 interviews. The 1981 figures on church attendance and membership are based on national surveys conducted during five selected weeks during the year.

One in Six Adults is an Evangelical

Although the influence of evangelicals in U.S. society is being felt in new ways, the actual proportion of adults who can be classified as evangelicals, according to one rigorous definition, has shown little change over the last five years.

A total of 17% in a recent Gallup survey can be identified as evangelicals. Two years ago, in the presidential year of 1980, the comparable figure was 19%, while four years earlier, in 1976, the figure was 18%.

Evangelicals in each survey were defined as those with three basic characteristics: (1) they describe themselves as "born-again Christians" or say they have had a "born-again" experience; (2) they have encouraged other people to believe in Jesus Christ; and (3) they believe in a literal interpretation of the Bible. (This is a fairly rigorous definition because some evangelicals do not hold to a literal *interpretation* of the Bible, although they accept the absolute *authority* of the Bible.)

The current percentage (17%) projects to approximately 27 million adults.

QUESTIONS AND NATIONAL RESULTS

Following are the questions asked in each survey and the national results:

Would you say that you have been born again or have had a born-again experience – that is, a turning point in your life when you committed yourself to Jesus Christ?

PERCENT SAYING 'BORN AGAIN'

LATEST (Dec., 1981)	35%
1980	38
1976	34

Have you ever tried to encourage someone to believe in Jesus Christ or to accept Him as his or her Savior?

ENCOURAGED SOMEONE TO ACCEPT JESUS CHRIST

LATEST (Dec., 1981)	53%
1980	44
1976	47

Which of these statements comes closest to describing your feelings about the Bible? (Respondents were shown a card with the following statements:)

- The Bible is the actual word of God and is to be taken literally, word for word.
- The Bible is the inspired word of God but not everything in it should be taken literally, word for word.
- The Bible is an ancient book of fables, legends, history, and moral precepts recorded by men.

HOLD LITERAL VIEW OF BIBLE

LATEST (Dec., 1981)	37%
1980	39
1976	38

'EVANGELICALS'
(Percent Meeting All 3 Criteria)

LATEST (Dec., 1981)	17%
1980	19
1976	18

FOUR REASONS WHY YOU SHOULD ORDER
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1. *Religion in America, 1982* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of it not available elsewhere.
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3. It provides new and exciting information which can be developed into sermons or articles on the state of religion.
4. It provides data indispensable for future planning: *What are the new religious interests of church members and non-members? Where does the public think churches are falling short?*

Growing Number of U.S. Adults Receiving Religious Education

During the last four years, the proportion of U.S. adults who have received religious education or training, other than during a worship service, has grown from 17% in 1978 to 26% today.

The category of religious education includes Bible study, seminars, college courses, preparation for sacraments, religious workshops, retreats, and the like.

The sharpest increase in the proportions receiving such training, outside formal worship services, is recorded among Catholics (up 18 points since 1978), 18-29 year-olds (plus 19 points) and westerners (plus 19 points).

These findings, coupled with those from a Gallup Youth Survey showing Bible study among teenagers up 14 points in just three years, indicate that there is considerable religious activity going on in the American scene although this is not readily apparent from trends in churchgoing, church membership and religious preference, which have been remarkably stable in recent years.

The Gallup Youth Survey results (as reported in the December issue) show the proportion of teenagers participating in Bible study groups to have grown from 27% in 1978 to 41% today.

This remarkable uptrend in Bible study was found among teens of both sexes and all ages, Protestants as well as Catholics, in every region of the nation and among both regular and non-regular churchgoers.

Of particular interest is the finding that as many as one-fifth (21%) of teenagers who do not attend church – or who do so only on an irregular basis – are currently involved in Bible study groups. Among regular churchgoers, the comparable figure is 54%.

Here is the question asked about adult religious education programs:

Have you received any religious education or training as an adult other than during a worship service, within the last two years, or not?

Following are the latest results compared with those from the *Unchurched American* study conducted in 1978:

RECEIVING RELIGIOUS EDUCATION OTHER THAN DURING WORSHIP SERVICE

	1978	LATEST	Point change
NATIONAL	17%	26%	+ 9
Protestants	20	26	+ 6
Catholics	12	30	+18
18-29 years	16	35	+19
30-49 years	20	28	+ 8
50 and over	15	18	+ 3
College education	26	33	+ 7
High school	14	26	+12
Grade school	11	15	+ 4
East	12	22	+10
Midwest	17	29	+12
South	16	23	+ 7
West	25	34	+ 9

Only 3 in 10 Have 'Great Deal' of Confidence in Organized Religion

Only three Americans in every 10 say they have a "great deal" of confidence in organized religion.

A nationwide Gallup survey shows 30% indicating they have a "great deal" of confidence in this institution, while 21% say "quite a lot," 25% "some," and 21% "very little."

Little difference is found between the views of Protestants and Catholics, with 32% of the former and 35% of the latter expressing a great deal of confidence in organized religion.

The highest level of confidence in organized religion is in the South (40%), followed by the Midwest (32%), the East (26%), and the West (21%).

Older persons (50 and over) are more likely to indicate a great deal of confidence in organized religion than are younger adults.

CONFIDENCE IN ORGANIZED RELIGION

	Great deal	Quite a lot	Some	Very little	Don't know
NATIONAL	30%	21%	25%	21%	3%

CONFIDENCE IN ORGANIZED RELIGION

	Great deal	Quite a lot	Some	Very little	Don't know
Protestants	32	20	25	19	4
Catholics	35	26	24	14	1
East	26	28	30	16	*
Midwest	32	20	22	23	3
South	40	16	18	21	5
West	21	17	30	27	5
18-29 years	24	19	36	20	1
30-49 years	29	24	24	20	3
50 and over	37	19	18	22	4
College education	27	21	28	21	3
High school	31	20	25	21	3
Grade school	34	21	17	22	6
Men	28	18	32	20	2
Women	32	24	19	22	3

* Less than 1%

COMING NEXT ISSUE!

- How many Americans claim to live "very Christian" lives?
- Are persons with a college background less tolerant of "religious fundamentalists?"
- How do teens feel about prayer in the public schools?

Among British Public

Belief in Paranormal Increasing

(From *Sunday Telegraph Reporter*, December 27, 1981) Belief in the paranormal is increasing among the British people, according to a recent Gallup Poll conducted exclusively for *The Sunday Telegraph*.

The number of people believing in life after death has risen from 36% to 40% since a similar survey was last conducted in 1978.

Credence in precognition (up from 48% to 54%), thought transference (49-53%), ghosts (20-24%) and communication with the dead (9-13%) has gone up significantly.

Belief in faith-healing (43%), hypnotism (42%), horoscopes (20%), lucky charms (16%) and black magic (9%) has stayed about the same. Only belief in flying saucers (27-24%) has declined.

Men are more likely to believe in hypnotism than women and are slightly more likely to believe in flying saucers. But women believe more in horoscopes, life after death, thought transference and the possiblity of forecasting the future.

People under 35 are more ready to believe in the paranormal than are their elders, save in the matter of faith-healing, whereas the older generation believes more strongly. Belief in an after-life is much the same for all ages.

Belief in *deja vu* has also gone up. The poll sample was asked if they had ever been somewhere, or had an experience, and felt they had been to the place or had the experience before. Replies were:

HAD DEJA VU EXPERIENCE

	Today	1978	1975	1973
Yes	62%	55%	56%	50%
No	36	38	39	43
Not sure	2	7	5	7

While 77% of those aged between 18 and 34 reported *deja vu*, it was believed in by about half as many of those over 65.

Although 24% of people believe in ghosts, only 9% claim to have seen one. This is just over double the 4% who claimed to have seen one in 1978. There is no significant difference between sexes and age groups.

The survey was conducted at the end of November, among a representative sample of 968 adults in more than 100 areas of Britain.

PARANORMAL BEHAVIOR

Which of these do you believe in:	Yes	No	Don't know
a. Hypnotism?			
LATEST	42%	48%	10%
1978	41	53	7
b. Black magic?			
LATEST	9%	86%	5%
1978	10	85	5
c. Horoscopes?			
LATEST	20%	77%	3%
1978	20	76	4
d. Life after death?			
LATEST	40%	42%	18%
1978	36	47	17
e. Thought transference between two people?			
LATEST	53%	37%	10%
1978	49	38	13
f. Ghosts?			
LATEST	24%	70%	6%
1978	20	72	8
g. Flying saucers?			
LATEST	24%	64%	12
1978	27	61	12
h. Faith healing?			
LATEST	43%	44%	13%
1978	44	42	13
i. Being able to forecast that something is going to happen before it actually happens?			
LATEST	54%	41%	5%
1978	48	43	10
j. Lucky charms or lucky mascots?			
LATEST	16%	82%	2%
1978	15	83	2
k. Exchanging messages with the dead?			
LATEST	13%	80%	7%
1978	9	83	7
Have you ever been somewhere or has something ever happened to you, when you've thought that you've been there before or that it had happened before?			
LATEST	62%	36%	2%
1978	55	38	7
Have you ever seen a ghost?			
LATEST	9%	88%	3%
1978	7	90	4
Have you ever paid to have your fortune told?			
LATEST	24%	76%	—
1978	23	77	—

(Note: Percentages may not add to 100% because of rounding.)

If You Preach or Teach...

You should order RELIGION IN AMERICA, 1982, soon to be published by the Gallup Organization and the Princeton Religion Research Center.

Major sections of this comprehensive report include:

1. Results of a pioneering new national study which probes, for the first time, the true level of spiritual commitment in our society.

A new scale has been developed to study the vital segment of the population who say their religious faith is the most important influence in their lives, who constantly seek God's will through prayer, who believe that God loves them in spite of their frailties, who gain a great deal of comfort and support from their religious beliefs, and who wish their faith to grow even stronger.

In this report the spiritually committed will be compared with the spiritually *uncommitted* – in terms of:

- Basic values
- Key issues of the day
- Satisfaction with various aspects of life (marriage, relations with other people, etc.)
- Involvement in charitable activities
- Attitudes toward persons of different races, religions, lifestyles.

2. Updates of long-term Gallup trends on religious belief and practice, many of which have become acknowledged standard measurements of religion in the United States. These include:

   - Basic religious beliefs
   - Religious practices: Bible reading, prayer, etc.
   - Religious preference/denomination affiliation
   - Church and synagogue attendance
   - Importance of religion in lives of Americans
   - Confidence in organized religion
   - Views on religious education

3. Ratings by church members of the job being done by their churches in meeting their spiritual needs and dealing with the problems of people in their communities. The clergy are also rated on their job performance.

The results of all the questions in the report will be analyzed in terms of such background characteristics as age, sex, region of the nation, marital status, churched vs. unchurched, evangelicals vs. non-evangelicals, and right-of-center, center, or left-of-center orientation in their religious beliefs.

The cost for RELIGION IN AMERICA, 1982 is only $25. Order your copy today.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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How Many Americans Today Claim They Lead 'Very Christian' Lives?

PRINCETON, N.J. – One-fourth of U.S. adults who state their religious preference as Christian claim to lead a "very Christian" life.

This finding is based on the proportion of survey respondents who select the top two positions on an 11-point scale. Respondents were asked this question:

If 10 on this card represents someone who lives what you consider to be a very Christian life and 0 represents a person who lives a very un-Christian life, where would you place yourself?

About three-fourths of all persons who indicate they are Christians place themselves in the upper half of the scale (6 through 10).

Survey respondents were also asked to rate *most of their friends* on the same scale. The findings closely parallel their testimony about themselves.

WHAT IS A 'VERY CHRISTIAN' LIFE?

The same survey sought to find out what those interviewed mean by "someone who leads a very Christian life – or a very un-Christian life in terms of *lifestyles*." What is their frame of reference?

The top categories in terms of descriptions of "a person who lives a very Christian life" are: a good person (22%), someone who helps other people (19%), one who seeks God (16%), an honest and trustworthy person (11%), happy and contented (10%), charitable, giving or kind (10%).

"A person who lives a very un-Christian life" is most often described as self-centered (16%), a person who does not follow the will of God (14%), unconcerned or uncaring (14%), indulges in immoral conduct (11%), unhappy or sad (10%), lost, without direction (9%).

LIVES OF TOTAL COMMITMENT?

The fact that as many as one-fourth of adult Christians claim to come close to living a truly Christian life may cause some surprise among religious leaders and

The table below shows how people rate themselves:

RATING OF SELF AS LIVING A VERY CHRISTIAN LIFE

	Rating	Percent
Very Christian:	10	11%
	9	12
	8	23
	7	18
	6	9
	5	13
	4	3
	3	1
	2	2
	1	1
Very un-Christian:	0	2
No Opinion		5
		100%

And here is how people rate most of their friends:

RATING OF FRIENDS AS LIVING A VERY CHRISTIAN LIFE

	Rating	Percent
Very Christian:	10	10%
	9	10
	8	19
	7	19
	6	11
	5	16
	4	3
	3	2
	2	1
	1	1
Very un-Christian:	0	2
No Opinion		6
		100%

Here is their description of a person who lives a very Christian life:

A PERSON WHO LIVES A 'VERY CHRISTIAN' LIFE

A good person	22%
Helps other people	19
Seeks God	16
Honest, trustworthy	11
Happy, contented	10
Charitable, giving, kind	10
A loving person	8
Lives by the Golden Rule	6
Attends church regularly	6
Follows Biblical teaching	4
At peace	4
High morals	3
Pleasant, agreeable	3
Strong faith	3
Confident	2
Sets a good example	2
Has a personal relationship with Christ	2
Other positive responses	10
Negative responses	6
No opinion	10
Total	157%*

And here is their description of a very un-Christian life:

A PERSON WHO LIVES A 'VERY UN-CHRISTIAN' LIFE

Selfish, self-centered	16%
Does not seek or follow the will of God	14
Unconcerned, uncaring	14
Indulges in immoral conduct	11
Unhappy, sad	10
Lost, without direction	9
A bad person	6
Not necessarily a bad person	5
Mean, unkind	4
Troubled, tormented	3
Not trustworthy	3
A drinker	3
A sinner	2
Dishonest, untruthful	2
Undisciplined	2
Without Christ in life	2
In need of help	2
Dissatisfied	2
Other responses	8
No opinion	16
Total	134%*

*Adds to more than 100% due to multiple responses.

educators. Do these people indeed believe they lead lives of total commitment to God? Might they not be guilty of pride in believing they are so close to leading Christ-like lives?

Some religious observers decry what they believe to be a vague Christian religiosity, without real substance, operating in the lives of Americans. Are persons who claim to be Christians truly acknowledging the God of Biblical revelation, who awakens in man a sense of dependence and an obligation to obey God's will?

BUT MOST IN SURVEY WANT FAITH TO GROW

While as many as one-fourth of persons who consider themselves Christians feel they live a "very Christian" life, the large majority of this group (eight in 10) are nevertheless aware of the need to grow spiritually and would like their religious faith to be still stronger.

The question:

Please tell me if you feel this statement is completely true, mostly true, mostly untrue or completely untrue: I wish my religious faith were stronger.

Following are the results, based on those who claim to live a very Christian life:

WISH FAITH WERE STRONGER?

Completely true	59%
Mostly true	24
TOTAL SAYING TRUE:	83%
Mostly untrue	11%
Completely untrue	4
TOTAL SAYING UNTRUE:	15%
No opinion	2%
	100%

SURVEY EXPLORES INVOLVEMENT OF AMERICANS IN BIBLE STUDY

One American in every five (19%) is currently involved in Bible study, the same proportion recorded in a 1978 Gallup survey.

Among those sampled who can be classified as evangelicals, about one person in every two (53%) presently belongs to a Bible study group or is involved in Bible study.

The percentage is far higher for Protestants (26%) than Catholics (9%).

Of particular interest is the fact that as high a proportion of 18 to 29 year-old adults are involved in Bible study as are older persons.

BIBLE STUDY AMONG TEENS UP SHARPLY

While the proportion of *adults*, 18 and older, who belong to Bible study groups or are involved in Bible study has changed little since 1978, a dramatic increase is noted in the proportion of *teenagers* so involved, from 27% in 1978 to 41% in a recent Gallup Youth Survey.

Better-Educated Americans Found Less Tolerant of 'Fundamentalists'

Better-educated Americans tend to be more tolerant than those with less education of persons of different nationalities, races, and lifestyles, but they are less tolerant of religious "fundamentalists."

The college-trained, for example, are more willing than their less-educated counterparts to have Cuban and Vietnamese refugees and Hispanics as neighbors, but less likely to welcome persons belonging to fundamentalist religions.

The college-trained are also less inclined than the non-college group to reject singles as neighbors, although differences in attitudes toward this group appear to be largely a function of age.

The survey results also indicate that persons with a college or high school education are less tolerant of cults and sects than are those whose formal education did not go beyond grade school.

A recent nationwide Gallup survey, which sought to gain insights into the patterns of intolerance in the U.S., asked a scientific cross-section of the public this question:

On this list are various groups of people. (Survey respondents were handed a list of nine groups.) *Could you please sort out any that you would NOT like to have as neighbors?* (The list included: Vietnamese refugees, unmarried people living together, Hispanics, members of minority religious sects or cults, religious fundamentalists, Catholics, Jews, Protestants, and Cuban refugees.)

The public would be least hospitable to members of minority religious sects or cults, with three in 10 (30%) saying they would not like to have these groups as neighbors. Next least desired as neighbors, in order, are: Cuban refugees (25%), Hispanics (Mexicans, Puerto Ricans, Cubans) (18%), Vietnamese refugees (17%), single people of different sexes living together (14%), religious fundamentalists (11%), Jews (2%), Catholics (1%), and Protestants (1%).

DIFFERENCES BY REGION

In general, Southerners are more inclined than persons living outside the South to say they would not welcome the various groups tested. Young adults tend to be more tolerant than their elders.

Protestants and Catholics hold similar views toward most of the nine groups, but Protestants tend to be considerably less tolerant than Catholics of unmarried people living together.

The following table shows the results in tabular form for the nation as a whole and by level of formal education and age:

GROUPS NOT WANTED AS NEIGHBORS
Education Level

	National	College	High school	Grade school
Cults, sects	30%	30%	32%	22%
Cuban refugees	25	21	27	23
Hispanics	18	12	19	24
Vietnamese refugees	17	13	17	23
Unmarried persons living together	14	9	15	21
Religious fundamentalists	11	15	9	8
Jews	2	1	2	1
Catholics	1	1	2	1
Protestants	1	*	1	1

*Less than one percent.

GROUPS NOT WANTED AS NEIGHBORS
Age

	National	18-29	30-49	50 & older
Cults, sects	30%	27%	32%	31%
Cuban refugees	25	25	23	26
Hispanics	18	15	12	24
Vietnamese refugees	17	16	16	18
Unmarried persons living together	14	5	13	22
Religious fundamentalists	11	8	9	13
Jews	2	2	2	2
Catholics	1	2	1	1
Protestants	1	1	1	1

FOUR REASONS WHY YOU SHOULD ORDER
RELIGION IN AMERICA, 1982

1. *Religion in America, 1982* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information which can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Highest Teen Ratings to Doctors, Clergy

Medical doctors, the clergy, college teachers and lawyers are the only occupational groups – of eight tested – rated very high or high for their honesty and ethical standards by a majority of teenagers polled in a Gallup Youth Survey.

On the other hand, fewer than half of the youths in the survey give high marks for honesty and ethics to U.S. senators and congressmen, journalists and business executives.

It's not surprising to find businessmen in last place (only one-fourth of teens say their standards are very high or high) since this merely confirms earlier Gallup Youth Survey findings that many teens feel businessmen are only interested in profits and care little for the quality of life or the well-being of the public.

For the most part, the latest findings closely parallel those recorded in 1977, when teenagers were asked the same questions.

Some important exceptions are these: Teens' perceptions of the honesty and ethical standards of college teachers rose appreciably, from 44% who gave them a very high or high rating in 1977, to 57% in the latest survey.

On the other hand, U.S. legislators, at a low ebb to begin with, sank even lower. In 1977, 42% and 41% of congressmen and senators, respectively, received very high or high ratings; in the current survey the figures dropped to 35% and 36%.

If teens' ratings of workers in the various occupations seem low, they are benign when compared with the ratings assigned by a representative sample of U.S. adults. On only two of the professions tested – clerics and journalists – are adults' ratings similar to teens'. On the other six, adult ratings are markedly lower. For example, 54% of teens feel the honesty and ethical standards of lawyers are very high or high; only half that proportion of adults, 26%, feel the same way. The same perceptions apply to legislators: As noted earlier, 35% of teens give high marks to congressmen and 36% to senators for their standards. The comparable figures for adults are 16% and 19%.

Aside from these comparisons with the earlier youth and adult survey findings, there are interesting differences of opinion in the latest youth poll.

Although the ratings assigned to each of the various occupations by boys and girls are almost identical – the greatest variation is only two percentage points – younger teens of both sexes (13 to 15 year-olds) tend to be more generous than 16 to 18 year-olds in their ratings. For example, 30% of older teens assign high or very high ratings to both senators and congressmen while 42% and 41% of their younger counterparts give the legislators the same high marks.

Teens who excel in their schoolwork are considerably more apt to feel that congressmen and senators are dishonest or unethical than are their less scholastically gifted peers. The better students also have higher opinions of the clergy, as do teens from white-collar occupational backgrounds. Following is the question asked and highlights of the findings:

How would you rate the honesty and ethical standards of people in these different fields – very high, high, average, low or very low? Medical doctors? Lawyers? The clergy? Journalists? Business executives? College teachers? Senators? Congressmen?

HONESTY AND ETHICAL STANDARDS
(Percent saying "very high" or "high")

	Medical doctors	Clergy	College teachers	Lawyers
NATIONAL	65%	62%	57%	54%
Boys	66	61	56	53
Girls	65	62	58	55
Both sexes:				
13-15 years old	66	57	58	58
16-18 years old	65	66	56	51
Academic standing:				
Above average	66	68	59	54
Average or below	65	53	55	54
East	67	62	55	57
Midwest	68	61	58	55
South	66	66	57	56
West	58	56	57	46

HONESTY AND ETHICAL STANDARDS
(Percent saying "very high" or "high")

	Senators	Congressmen	Journalist	Business exec.
NATIONAL	36%	35%	31%	27%
Boys	37	36	32	27
Girls	35	34	31	27
Both sexes:				
13-15 years old	42	42	30	30
16-18 years old	30	30	32	25
Academic standing:				
Above average	32	30	32	25
Average or below	42	42	31	30
East	36	36	31	25
Midwest	34	35	29	28
South	41	39	34	34
West	30	29	30	18

Teens Closely Divided on Prayer in Schools

American teenagers are closely divided on the issue of whether there should be a regular time set aside for prayer in the schools, with 45% in favor and 43% opposed.

Teens are slightly less likely to support prayer in schools than are their elders: 53% of adults in a 1981 Gallup Poll were in favor, 44% opposed.

The latest teen survey also found 6% of teens who attend public schools saying a regular time is set aside for prayer in the school they attend.

These survey findings are recorded at a time when many school districts in the U.S. are reviewing the case for prayer. The U.S. Supreme Court declared compulsory public school prayer unconstitutional in a 1963 decision. Some states, however, have attempted to circumvent the Court's ban on school prayer by establishing time for "silent meditation" in public schools.

The issue elicits strong opinions from teens. A 17-year-old boy from Layton, Utah, favors prayers in school:

"I think that prayer sets a mood for learning and even to have a class prayer once a day would be good. It doesn't matter what religious group you're from or what you're praying about."

Another in support of prayer in public schools is an 18-year-old boy from Hickory, North Carolina:

"Prayer offers an opportunity to put one's life in perspective and often helps the day go more smoothly and makes people be more pleasant. Prayer should be encouraged and made available as part of the total education – but participation must remain optional."

A 17-year-old girl from Grand Rapids, Michigan, had this to say:

"Everyone should pray and know God. They should pray before school starts, before lunch time and before the last bell to go home."

THE OTHER SIDE OF THE ISSUE

Among those who oppose prayer in public schools is a 16-year-old boy from San Antonio:

"I believe firmly not only in the right of freedom *to* worship but also of freedom *from* worship. People's religious beliefs should not be forced on others."

A 15-year-old girl from Denver:

"School is to help you prepare for the future. Praying is personal and should be done at home or in church."

An 18-year-old boy from Elmhurst, Illinois:

"I believe in the separation of church and state. If parents want their children to pray, they should send them to parochial schools."

Attidues toward school prayer differ dramatically among teens from different cultural backgrounds. For example, blacks are more favorably disposed toward school prayer than are whites, 58% to 44%. A larger proportion of teens from blue-collar than from white-collar backgrounds favor school prayers, 51% to 37%.

Nationally, 13% of teens say there is a regular time set aside for prayer in the school they attend. Of this group, 83% favor school prayer while, in contrast, only 39% of teens who attend schools which do not now have prayer are in favor.

The most striking difference in opinion is found by geographic region. Teenagers living outside the South oppose school prayers – 36% in favor, 50% opposed. However, a large majority of Southern teens, 67%, *favor* prayer in the schools, while only 26% are opposed.

CHURCHGOERS VS. NON-ATTENDERS

Of particular interest are views on the prayer issue in terms of churchgoing habits. While a majority of regular churchgoing teens (58%) favor prayer in public schools, as many as one-third (32%) are opposed. Among infrequent or non-attenders, 33% favor school prayer with 53% opposed.

Here are the questions asked:

Is there a regular time set aside for prayers in the school you attend?

	YES
National	13%
Parochial	79
Private	50
Public	6

Do you favor or oppose prayer in the schools?

The results in full:

SCHOOL PRAYERS

	Favor	Oppose	No Opinion
NATIONAL	45%	43%	12%
Boys	45	43	12
Girls	46	42	12
Whites	44	44	12
Blacks	58	31	11
White-collar background	37	49	14
Blue-collar background	51	38	11
Protestants	46	39	15
Catholics	47	43	10
East	33	53	14
Midwest	39	47	14
South	67	26	7
West	36	50	14
Regular churchgoers	58	32	10
Irregular or non-attenders	33	53	14
Attend public schools	42	45	13
Attend private schools	62	30	8
Attend parochial schools	81	17	2

1982 Religion Index to Explore New Dimensions of Spiritual Commitment

The new *Religion in America, 1982*, to be published in April, will present not only updates on long-term Gallup trends in religion – many of which have become basic and standard measurements of the state of organized religion in the U.S. – but will explore new dimensions of spiritual commitment in the U.S.

The standard trend measurements include:

* Basic religious beliefs
* Religious practices: Bible reading, prayer, etc.
* Religious preference/denomination affiliation
* Church and synagogue attendance
* Importance of religion in lives of Americans
* Confidence in organized religion
* Views on religious education

In addition to results of these standard Gallup measurements of *religious involvement*, the 1982 Report will present new research dealing with *spiritual commitment*. A new scale has been carefully devised to probe deeper than religious involvement and to gain insight into the size and composition of the spiritually committed segment of the public.

Who are the people in our society who live their faith on the deepest level and what is their impact upon their communities and the nation as a whole?

In an attempt to answer these difficult questions, the spiritually committed will be compared with the spiritually *uncommitted* – in terms of their views on basic values, key issues of the day, satisfaction with various aspects of life (marriage, relations with other people, etc.), involvement in charitable activities, and attitudes toward persons of different races, religions and lifestyles.

The results of both the religious involvement questions and the spiritual commitment series will be analyzed in terms of such background characteristics as age, sex, region of the nation, marital status, churched or unchurched, and evangelicals or non-evangelicals.

HOW TO ORDER
RELIGION IN AMERICA, 1982

Religion in America, 1982 – which will give readers the most complete picture available of the state of America's religious and spiritual life – can be ordered for $25 through the Princeton Religion Research Center.

We would like to encourage you to order your copy early, so that we can get some idea of the size of the printing run needed.

If you preach, write, or teach, we sincerely believe you will find *Religion in America, 1982* to be of great help in your work.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08540 (Telephone: 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

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PRRC emerging trends

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Clergy Receive Good Grades For Quality of Their Work

PRINCETON, N.J. – Nearly half of the nation's church members (44%) give the clergyman or woman in charge of their church or synagogue a grade of "A" while 33% give him or her a grade of "B" for the quality of his or her work. But about one church member in six feels this clergy person deserves no better than a "C".

Here is the question (asked in a December Gallup Poll):

Students are often given the grades A, B, C, D and FAIL to denote the quality of their work. Suppose you were rating the job being done by the clergyman or woman in charge of the church or synagogue you attend most frequently, what grade would you give him or her?

Following are the results for church members, non-members and for the total sample. Grades given the clergy by non-members lean decidedly to the favorable side, but a high proportion, four in 10, do not express an opinion.

GRADES GIVEN LOCAL CLERGY FOR QUALITY OF WORK

	A	B	C	D	Fail	No Opinion
	%	%	%	%	%	%
NATIONAL	34	29	11	4	3	19
Church members ...	44	33	10	4	2	7
Non-members	15	22	11	5	4	43

ANALYSIS OF GRADES GIVEN BY MEMBERS

Analysis of the responses of church members shows the highest scores are given by Protestants, women, older persons, those with less than a high school background, and persons from lower-income families as seen in the table below:

GRADES GIVEN LOCAL CLERGY FOR QUALITY OF WORK (Responses of church members)

	A	B	C	D	Fail	No Opinion
	%	%	%	%	%	%
Protestants	46	34	9	2	2	7
Catholics	39	35	13	7	1	5
Men	37	37	13	4	2	7
Women	50	30	8	4	1	7
18-29 years old	31	39	13	6	3	8
30-49 years old	44	34	12	3	1	6
50 and older	52	30	8	3	1	6
College education	39	35	12	5	2	7
High school	43	34	12	4	1	6
Grade school	60	28	3	*	2	7
$25,000 and over	41	40	10	4	2	3
$20,000-$24,999	41	34	16	3	*	6
$15,000-$19,999	45	26	15	2	*	12
$10,000-$14,999	43	37	6	5	2	7
$5,000-$9,999	48	32	8	4	2	6
Under $5,000	50	24	8	2	3	13
Whites	45	34	9	4	1	7
Non-whites	42	29	16	1	5	7

*Less than one percent

CHURCH MEETING SPIRITUAL NEEDS?

Local churches receive higher marks from church members for "meeting one's spiritual needs" than for "dealing with the problems of people in their communities."

A total of 46% of church members give their churches or synagogues a grade of "A" for spiritual succor, but

fewer, 35%, give this grade to their churches for their outreach efforts.

Here are the questions and national findings:

How would you rate this church or synagogue (the one attended most frequently) in terms of meeting your spiritual needs?

GRADES GIVEN CHURCHES FOR MEETING SPIRITUAL NEEDS

	A	B	C	D	Fail	No Opinion
	%	%	%	%	%	%
NATIONAL	36	25	13	4	4	18
Church members ...	46	30	13	4	1	6
Non-members	16	16	14	5	7	42

How would you rate this church or synagogue (the one attended most frequently) in terms of dealing with the problems of people in this community?

GRADES GIVEN CHURCHES FOR DEALING WITH COMMUNITY PROBLEMS

	A	B	C	D	Fail	No Opinion
	%	%	%	%	%	%
NATIONAL	27	25	18	6	3	21
Church members ...	35	29	20	5	2	9
Non-members	13	17	13	7	4	46

Here are the full results on each question:

GRADES GIVEN CHURCHES FOR MEETING SPIRITUAL NEEDS
(Responses of church members)

	A	B	C	D	Fail	No Opinion
	%	%	%	%	%	%
Protestants	47	33	10	3	1	6
Catholics	43	27	18	6	2	4
Men	41	34	13	3	3	6
Women	51	27	12	4	1	5
18-29 years old	31	36	15	9	2	7
30-49 years old	43	32	16	2	2	5
50 and older	58	25	9	2	1	5
College education	38	32	17	5	2	6
High school	46	31	12	4	1	6
Grade school	65	22	6	1	2	4
$25,000 and over	41	34	16	2	2	5
$20,000-$24,999	37	39	13	4	1	6
$15,000-$19,999	47	26	14	3	*	10
$10,000-$14,999	48	33	10	6	*	3
$5,000-$9,999	52	28	8	6	2	4
Under $5,000	50	24	8	2	3	13
Whites	47	30	12	4	1	6
Non-whites	45	31	13	3	4	4

*Less than one percent

GRADES GIVEN CHURCHES FOR DEALING WITH COMMUNITY PROBLEMS
(Responses of church members)

	A	B	C	D	Fail	No Opinion
	%	%	%	%	%	%
Protestants	35	31	20	5	1	8
Catholics	32	29	22	7	2	8
Men	31	31	23	5	2	8
Women	38	28	19	5	1	9
18-29 years old	26	31	21	10	2	10
30-49 years old	32	31	22	5	1	9
50 and older	42	27	19	3	2	7
College education	28	33	21	7	2	9
High school	37	27	21	5	2	8
Grade school	42	28	17	2	2	9
$25,000 and over	28	36	23	5	1	7
$20,000-$24,999	33	30	22	7	3	5
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Under $5,000	34	23	16	6	5	16
Whites	36	29	19	6	1	9
Non-whites	28	28	28	4	5	7

*Less than one percent

COMING IN FUTURE ISSUES OF EMERGING TRENDS:

* Evolution vs "creationism" – where does the public stand?

* * * *

* SPECIAL ANALYSIS: Will religion play a greater role in society in the future?

* * * *

* The prayer life of Americans – an in-depth assessment.

AMERICANS, BRITISH DIFFER SHARPLY ON INFLUENCE OF RELIGION ON NATIONS

The American and British publics differ sharply in their views on the influence of religion on their respective nations.

A recent Gallup Poll shows 38% of U.S. adults holding the view that religion is increasing its influence on American life, while 46% say "losing" and 10% see little change.

In contrast, a Gallup Poll in Great Britain shows only 14% with the opinion that religion is increasing its influence on British society, with nearly five times this proportion, 67%, saying "losing." Another 13% feel the situation has remained the same.

Following is the question asked in each nation (in December in a U.S. Gallup Poll; in March in Great Britain in a survey commissioned by *The Universe*.)

At the present time, do you think religion as a whole is increasing its influence on life, or losing its influence?

Here is a comparison of the findings:

	U.S.	Great Britain
Increasing influence	38%	14%
Losing influence	46	67
Staying same	10	13
No opinion	6	6
	100%	100%

British Favor Visit of Pope

(From *The Universe*, March 26) Churchgoers of all denominations are in favor of the visit of the Pope to Britain.

A Gallup Poll commissioned by *The Universe* shows that 50% of the population approve of the visit and only 12% disapprove. Another 33% neither approve nor disapprove.

Approval is higher among women (54%) than men (46%).

Approval of Pope John Paul's visit among all people going to church at least once a week reaches 75%. Disapproval among this group is only 14%.

Approval is lower as regularity of church attendance declines, but even among those who say they never go to church approval is 37%.

Only 13% of these non-churchgoers disapprove of the visit. A large number of them neither approve nor disapprove or have no view.

85% OF CATHOLICS APPROVE THE VISIT

It will reassure the bishops and other organizers of the visit that 85% of Catholics approve the visit. Only

(continued on page 4, column 2)

1 in 7 Involved in Prayer Groups

One adult in every seven (14%) is involved in prayer or meditation groups.

Most likely to be involved in such groups are evangelicals (39%), non-whites (23%) and persons 65 years of age and older (19%).

Here are the full results, based on a Gallup Poll of 1483 adults in December, 1981:

INVOLVED IN PRAYER OR MEDITATION GROUP

NATIONAL	14%
Men	13
Women	15
Evangelicals	39
Non-evangelicals	9
Whites	12
Non-whites	23
18-24 years	8
25-29 years	12
30-49 years	15
50-64 years	17
65 years and older	19
Protestants	16
Catholics	12
College education	15
High school	13
Grade school	17

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3. It provides new and exciting information which can be developed into sermons or articles on the state of religion.
4. It provides data indispensable for future planning: *What are the new religious interests of church members and non-members? Where does the public think churches are falling short?*

Views of Teens on Religion and Society

The weight of opinion among American teenagers is that religion is losing its influence on American life, with 49% currently holding this view compared to 43% who feel that religion is increasing its influence. Another 5% feel that religion is neither increasing nor losing its impact, while 3% do not express an opinion.

The proportion saying religion is losing its influence differs little on the basis of age, sex or region of the nation, nor is much difference found between the views of Protestants and Catholics.

Here is the question asked in a recent Gallup Youth Survey:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Following are the detailed findings:

INFLUENCE OF RELIGION ON AMERICAN LIFE
(Views of teenagers)

	Losing	Increasing	Same	No Opinion
	%	%	%	%
NATIONAL	49	43	5	3
Boys	45	46	6	3
Girls	41	51	4	4
13-15 years	45	48	4	3
16-18 years	41	50	5	4
East	34	58	5	3
Midwest	42	50	6	2
South	46	47	4	3
West	50	38	5	7
Protestants	47	44	5	4
Catholics	42	53	3	2

TEEN PERCEPTIONS MATCH ADULTS'

Teenagers' perceptions about the influence of religion on American life closely match those of adults interviewed in a recent Gallup Poll. That survey showed that 46% of adults believed religion is losing its impact on society while 38% held the opposite view. Another 10% felt that religion is neither increasing nor losing its impact, while 6% did not express an opinion.

The latest results for adults closely match those recorded in the previous survey in 1980, when 46% said "losing," 35% "increasing," and 10% said "the same."

BRITISH FAVOR VISIT OF POPE

continued from page 3

2% are against.

Free Church members showed 53% approval with 19% against. Members of the Church of England of Scotland and of Wales were 46% approving. Only 12% disapproved.

Even among people who have no religion at all approval is as high as 29%. Only 20% disapproved.

ON BASIS OF IMPORTANCE OF GOD IN LIVES

People were also asked whether they approved or disapproved of the visit according to whether God was important or not in their lives.

This question gets around the fact that Catholics and Protestants have different patterns of church attendance which do not necessarily reflect the strength of their religious convictions.

Among those to whom God is very important, 66% approve of the Pope's visit, only 8% disapprove and 16% are indifferent or have no view.

Those to whom God is not important at all registered only 31% approval.

Disapproval was still quite low at 18%, with 45% neither for nor against and 7% stating "don't know."

The poll was carried out among a nationally representative sample of 1,032 respondents spread through England, Wales and Scotland.

VIEWS IN SCOTLAND FOUND SIMILAR

In Scotland the proportion of the population approving the visit was equal to the national average. Most disapproval for the visit was found in London (19%) and Wales (18%).

Strongest approval was in the North-West, 64%, reflecting the large Catholic population there.

The reasons people gave for approving the visit included that it was a good occasion for Catholics (18%), that the Pope is a good leader (18%) and that it is good for Church unity (15%).

This new survey also enquired into attitudes towards Church unity.

Approval for negotiations between the Church of England/Scotland/Wales and the Catholic Church was 44%, almost the same as for such talks between the Church of England and the Free Churches: 45%.

Among Catholics 70% approve negotiations between Catholics and the Church of England. Church of England members registered only 41% approval of such negotiations, but Free Church members were 46% in favour.

As to negotiations between the Church of England and the Free Churches, 51% of Catholics approved these, only 43% of Church of England members did so but 67% of Free Church members favoured them.

Religious Values Explored in New Gallup International Survey

The highest proportion of Europeans believing in God, life after death, the devil, heaven and hell are found in Ireland, Spain, and Italy: 66% of Northern Irish believe in the devil, compared to 12% of Danes, and the gap is equally wide in terms of belief in heaven. More than a quarter of French and Danish respondents said God was not at all important in their lives.

These are just a few of the findings reported in the *London Times* (December 9, 1981) that are emerging from a new major survey on religious, ethical, social and political values. Conducted over three years by the Amsterdam-based European Value Systems study group (a foundation advised by senior European academics under Dr. J. Kerkhops of Louvain University in Belgium), its interim findings are only part of a wider exercise, which has been coordinated – and conducted, in Britain – by the Gallup Poll, under Mr. Gordon Heald.

Roughly 1,200 people were questioned in each nation (around 300 in Northern Ireland).

As reported in the *London Times* article:

"Taxed on the Ten Commandments, the French are much the readiest to have other gods, take the Lord's name in vain, commit adultery (29% feel the commandment does not apply to them, as do 21% of Italians and Dutch, 9% of Britons and 5% of Irish), and to covet their neighbor's wife.

"The Danes, however, are even less inclined to keep the Sabbath holy, while the Dutch and Spaniards are readier to bear false witness against their neighbor and to covet his goods. The British have the highest faith in the application of the Commandments to others, the Danes the lowest, with the Northern Irish skeptical of adherence to 'thou shalt not kill.'"

GROWTH IN EVANGELISM IS NOTED IN LATEST SURVEYS OF TEENS AND ADULTS

One reason why certain basic trends in religious involvement and participation appear to be moving in a positive direction may be the growth in evangelism efforts among both teens and adults.

A recent Gallup Youth Survey shows that the percentage of teenagers who say they have tried to "encourage someone to believe in Jesus Christ or to accept Him as his or her Savior" has increased from 40% in 1977 to 44% today.

Furthermore, the proportion of adults who have been so involved has grown from 44% in 1980 to 53% in the latest survey, as reported in the January issue of *Emerging Trends*.

Focus on Youth

Half of Teens Attend Church Weekly

One teenager in every two attended church or synagogue in a 7-day test period, according to a 1981 Gallup Youth Survey, about the same level of attendance recorded in five earlier surveys conducted since June, 1977.

The most recent survey (like the earlier surveys, undertaken in conjunction with the Associated Press) shows 49% of teens saying they attended church during the 7 days prior to the interview.

Following is the question:

Did you happen to attend church or synagogue in the last 7 days, or not?

Here is the trend, which reveals statistically little change in attendance since 1977:

ATTENDED CHURCH/SYNAGOGUE IN TEST WEEK

October, 1981	49%
November, 1980	51
April 1980	50
May, 1979	49
March, 1978	50
June, 1977	47

Churchgoing is higher among younger teens than older, girls than boys, Southerners than persons living in other regions of the nation, and those whose academic standing is above average.

The rate of churchgoing among teenagers is higher than that of adults, 18 and older. The latest Gallup Poll audit shows that 41% of adults nationwide attended church or synagogue in a typical week of 1981.

If You Preach or Teach...

...you should order *RELIGION IN AMERICA, 1982*, soon to be published by the Gallup Organization and the Princeton Religion Research Center.

Major sections of this comprehensive report include:

1. Results of a pioneering new national study which probes, for the first time, the true level of spiritual commitment in our society.

A new scale has been developed to study the vital segment of the population who say their religious faith is the most important influence in their lives, who constantly seek God's will through prayer, who believe that God loves them in spite of their frailties, who gain a great deal of comfort and support from their religious belief, and who wish their faith to grow even stronger.

In this report the spiritually committed will be compared with the spiritually *uncommitted* -- in terms of:

- Basic values
- Key issues of the day
- Satisfaction with various aspects of life (marriage, relations with other people, etc.)
- Involvement in charitable activities
- Attitudes toward persons of different races, religions, lifestyles.

2. Updates of long-term Gallup trends on religious belief and practice, many of which have become acknowledged standard measurements of religion in the United States. These include:

- Basic religious beliefs
- Religious practices: Bible reading, prayer, etc.
- Religious preference/denomination affiliation
- Church and synagogue attendance
- Importance of religion in lives of Americans
- Confidence in organized religion
- Views on religious education

3. Ratings by church members of the job being done by their churches in meeting their spiritual needs and dealing with the problems of people in their communities. The clergy are also rated on their job performance.

The results of all the questions in the report will be analyzed in terms of such background characteristics as age, sex, region of the nation, marital status, churched vs. unchurched, evangelicals vs. non-evangelicals, and right-of-center, center, or left-of-center orientation in their religious beliefs.

The cost for *RELIGION IN AMERICA, 1982* is only $25. Order your copy today.

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PRRC emerging trends

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Four Groups Seen as Being Open to Renewed Church Involvement

(Preface, written by George Gallup, Jr., President of the Gallup Poll *and Executive Director of the* Princeton Religion Research Center, *for a report based on a study conducted by* Compton Advertising, Inc. *on the* Attitudes of the Unchurched. *The study was conducted under the auspices of* The Advertising Council for Religion in American Life, Inc.*)*

Religion in American Life, Inc. was founded in 1949 in the conviction that religion can make a profound difference in the life of the individual and in the quality of society as a whole.

Survey after survey attests to this fact. Religiously involved and committed persons tend to develop stronger family ties than their counterparts, to be more involved in charitable activities and community affairs. They are also more positive in outlook and more likely than the non-religious to have discovered clearcut goals and a satisfying life purpose.

Much of the voluntarism in the United States – so vital to our society – is religiously motivated. And it should be borne in mind that organized religion is one of the most cost-effective institutions in America. Were it not for the moral education and instruction which the church provides to both young and old, the cost of correctional agencies and custodial institutions would reach many billions of dollars. Were it not for the church, the cost in additional taxes for many citizens would far exceed the average contribution to the church. And in view of the reduced monies available for many social programs, the role of organized religion has become even more vital in this respect than before.

The churches and synagogues in our highly mobile and increasingly impersonal society are also vital in terms of providing fellowship among Americans, based on religious convictions. New surveys indicate that this need is great: many Americans often feel intensely lonely and remote from other people. These feelings are coupled with the conviction that "people just don't seem to care about each other anymore." A solid majority, for example, believe that people today are less willing to help each other than a decade ago.

There is a longing among a considerable number of Americans for communication – or communion – with others on a deep spiritual level. Most Americans seek to deepen their religious faith and would like to see religion play a greater role in society in the years ahead.

Yet while the individual and society as a whole benefit enormously from efforts to encourage people to become part of the community of active worshippers, many Americans continue to reject organized religion. A large majority of Americans – many of whom consider themselves "religious" – apparently believe they can go it alone in their spiritual lives. Churches and synagogues, therefore, must continue to state, clearly and forcefully, the importance of worshipping together.

Some 61 million Americans could be classified as "unchurched" – that is, they are not members of a church or synagogue or have not attended religious services for a six-month period except for religious holidays. Why do they resist joining the community of active believers?

One basic reason is, simply, that they have not been invited to do so. It is clear, therefore, that many clergy and congregations are neglecting the fundamental step of encouraging persons to visit their place of worship.

Another important reason why people reject organized religion stems from the view that churches place too much emphasis on organizational rather than spiritual matters. Similarly, many Americans say they would consider returning to church if they could find a minister, pastor or rabbi with whom they could discuss their spiritual needs and religious doubts.

While it is undoubtedly true that the lifestyle changes of recent years, the questioning of traditional values, and an emphasis in society on self-fulfillment, have caused many Americans to drift away from organized religion, perhaps not to return, religious leaders should not assume that they must succumb to inexorable forces. The fact is that at least half of the presently unchurched say they could see a situation where they could become a "fairly active" member of a church now and would be open to an invitation from a church or synagogue.

So it is clear that churches and synagogues must take a strong initiative to bring the unchurched back into the community of active worshippers. And here is where the results of the recent study undertaken by the Research

Department of Compton Advertising, Inc., should prove to be of great help. Building upon earlier quantitative studies, probing new dimensions in churchlessness, and exploring the views of the clergy, Compton identifies four basic groups as being "open to renewed involvement."

On the basis of the Compton study, as well as recent Gallup research, the four groups selected would certainly appear to be the proper focus for a major advertising campaign:

* *Family oriented people who want their children to have a religious background and moral training.* No fewer than nine in 10 in the latest Gallup Poll say they would like their children to have religious training.
* *Those who want to fulfill inner religious needs.* This is a compelling need among Americans: most Americans show an interest in growing in their religious faith and would like religion to play a more important role in society in the coming years.
* *Those who seek the fellowship or social life offered by church and synagogue.* As indicated previously, many Americans feel lonely and remote from one another. As many as four in 10, for example, admit to frequent or occasional feelings of intense loneliness.
* *Those who are genuinely interested in attending worship services but who have not been able to find a house of worship that meets their needs.* The message here is clear: churches need to step up their programs of invitation and evangelism.

There is urgent need for the churches and synagogues of America to reach out into society in new and well-directed ways. Indeed, the character of society in the remaining two decades of this century will depend in considerable measure on the success of the efforts of organized religion in giving Americans a renewed sense of fellowship and belonging while leading them to experience a new closeness to God.

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Catholics, Lutherans are Most Frequent Churchgoers

Catholics and Lutherans are the most frequent churchgoers, as determined by annual Gallup surveys of church and synagogue attendance in the United States.

In a typical week of 1981, 53% of Catholics attended church at least once. The comparable figure for Lutherans is 42% (based on an average of surveys taken in the period 1978-1981).

Next highest in frequency of attendance are persons affiliated with Baptist churches (40%), followed by Methodists (35%), Presbyterians (33%) and Episcopalians (31%). (The percentages in each case are based on surveys taken over the last four years.)

The following table shows the trend. The figures are based on results for groups of years, in order to flatten out sampling fluctuations that may occur between individual years.

CHURCHGOING BY MAJOR GROUPINGS OF U.S. PROTESTANT CHURCHES

	Total Protestant	Baptists	Meth.	Luth.	Presby.	Epis.
	%	%	%	%	%	%
1978-1981	40	40	35	42	33	31
1975-1977	39	39	33	36	33	31
1968-1970	38	38	36	37	35	31
1965-1967	38	38	34	41	37	33

Religious Faith at Bottom of List of 8 Desirable Qualities

Further evidence that religion, although important, does not have primacy in the lives of teens is seen in the results of a recent Gallup Youth Survey.

A national sample of teenagers was asked how important they feel eight personal qualities are for a person their age to learn. About half (52%) said "religious faith" is "very important," below the proportions naming the other seven traits on the list.

More than nine in every 10 teenagers, 93%, applaud responsibility as a very important personal quality, while 90% feel that self-respect and honesty are commendable. Other personal qualities, listed in descending order of their importance to teenagers, are hard work (77%), patience (73%), obedience (70%), independence (68%) and religious faith (52%).

A sense of responsibility is considered to be of utmost

continued on page 4

Remarkable Stability Noted in Religious Involvement of Teens

Four in 10 teens (42%) say religion is "very important" in their lives, while 41% say it is "fairly important," 12% "not too important" and 4% "not at all important."

These findings are a virtual carbon copy of those recorded in two earlier Gallup/AP Youth Surveys, as seen in the results of the following question:

How important to you are your religious beliefs – very important, fairly important, not too important, or not at all important?

IMPORTANCE OF RELIGION IN LIVES OF TEENS

	1977 %	Early 1981 %	Late 1981 %
Very	42	43	42
Fairly	43	41	41
Not too	11	11	12
Not at all	3	4	4
No opinion	1	1	1
	100%	100%	100%

BUT RELIGION DOES NOT HAVE PRIMACY

While more than eight in 10 teens say religion is either "very" or "fairly" important in their lives, religion does not have primacy. Relatively few (22%) say religion is the "most important influence" in their lives.

Again, remarkable stability is found in the survey findings, as seen in the results of the following question:

Would you say that your religious beliefs are the most *important influence in your life,* one of the most *important influences,* one of the least *important influences, or* the least *important influence in your life?*

IS RELIGION THE MOST IMPORTANT INFLUENCE IN LIVES OF TEENS?

	1978 %	Late 1981 %
The most	22	22
One of the most	49	49
One of the least	20	20
The least	6	7
No opinion	3	2
	100%	100%

MEMBERSHIP HOLDS FIRM

Further evidence of stability in terms of basic measurements of religious involvement is seen in church membership figures for teenagers. Seven in 10 teens say they are church members, the same proportion recorded in 1977.

The question and trend:

Do you happen to be a member of a church or synagogue?

CHURCH/SYNAGOGUE MEMBERSHIP

LATEST (Nov., '81)	70%
June, 1977	71

CHURCHGOING ALSO CONSTANT

Churchgoing as well as church membership has changed little in recent years. As reported in the April issue of *Emerging Trends,* one teenager in every two attends church or synagogue in a typical week, about the same level of attendance recorded in five earlier surveys conducted since June, 1977. The latest figure is 49%.

RELIGIOUS PREFERENCE AMONG TEEN POPULATION

Little change, furthermore, has come about in religious preference in recent years.

The question:

What is your religious preference – Protestant, Roman Catholic, Jewish or an Orthodox church such as the Greek or Russian Orthodox Church?

The results, based on the combined results of one 1981 survey and two surveys in 1980:

RELIGIOUS PREFERENCE (TEENAGERS)

Protestant	52%
Catholic	35
Jewish	3
Eastern Orthodox	*
Others	3
None/no answer	7
	100%

*Less than 1%.

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By way of comparison, here are the latest (1981) religious preference figures for adults, 18 and older:

RELIGIOUS PREFERENCE (ADULTS)

Protestant	59%
Catholic	28
Jewish	2
Eastern Orthodox	*
Others	3
None/no answer	8
	100%

*Less than 1%.

Here are the latest results available for full-time college students (based on a 1979 Gallup survey):

RELIGIOUS PREFERENCE (COLLEGE STUDENTS)

Protestant	47%
Catholic	32
Jewish	5
Eastern Orthodox	2
Others	5
None/no answer	9
	100%

RELIGIOUS PREFERENCE

	Fresh. %	Soph. %	Jun. %	Sen. %
Protestant	51	47	50	42
Catholic	32	34	29	34
Jewish	4	5	5	4
Eastern Orthodox	1	1	2	1
Others	4	3	6	7
None/no answer	8	10	8	12
	100%	100%	100%	100%

VIEWS ON INFLUENCE OF RELIGION LITTLE CHANGED

The perceptions of teens of the influence of religion on society have also changed little in recent years. About half of teens (49%) currently hold the view that religion is losing its influence on American life, compared to 43% who feel that it is increasing its influence.

These survey findings closely parallel those recorded in a Gallup Youth Survey conducted in 1978, when 48% said "losing" and 41% "increasing."

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

	1978 %	Late 1981 %
Losing	48	49
Increasing	41	43
Same	7	5
No opinion	4	3
	100%	100%

Religious Faith at Bottom of List of 8 Desirable Qualities

continued from page 2

importance by youngsters from all demographic groups. However, teen opinion is not quite as uniform on other issues.

For example, girls tend to be more upbeat than boys about the importance of the various values, and they are particularly concerned about honesty, self-respect, patience and independence.

The perceived importance of these personal qualities generally increases with age. Older teens (16 to 18 years old) give higher or equal ratings to all the qualities measured except religious faith, the importance of which substantially decreases with age.

Black teenagers attach more importance than do whites to most of the values tested. The gap between the races is especially wide in the areas of obedience, independence and religious faith.

Also, Protestant youngsters tend to outvote their Catholic counterparts on the relative importance of personal qualities. The difference in opinion is largest for those qualities that make up the Protestant work ethic: hard work, obedience and religious faith, with proportionately more Protestants than Catholics citing these values as very important.

Regionally, teens who hail from the South attach more importance to honesty, hard work, patience, obedience, and especially religious faith, than do their peers from other parts of the country.

Following is the question asked:

For the following personal qualities – hard work, honesty, obedience, self-respect, responsibility, independence, patience, religious faith – how important do you feel each one is for a person your age to learn: very important, fairly important, or not so important?

The following table shows the results:

QUALITIES CONSIDERED "VERY IMPORTANT"

	Responsibility	Self-respect	Honesty	Hard work
NATIONAL	93%	90%	90%	77%
Boys	91	87	87	78
Girls	94	93	94	76

continued on page 5

'Christian Right' Socially Apathetic?

Little evidence can be found to indicate that persons who place themselves on the "far right" in their religious beliefs are socially apathetic and more interested in their own spiritual wellbeing than in social conditions, as is sometimes charged.

For example, 42% of adults who classify themselves as "far right" in their religious beliefs indicate they are involved in charitable activities – working among the poor, the sick or the elderly – compared to 34% of those who classify themselves as "moderate right" in their religious beliefs, 35% who say "moderate left" and 32% "far left."

Furthermore, persons who position themselves on the extreme right in terms of their religious philosophy are just as likely to be involved in voluntary organizations in their community (not including a church or religious group) as are those to their "left."

Here are the questions and results:

Do you, yourself, happen to be involved in any charity or social service activites, such as helping the poor, the sick or the elderly?

INVOLVEMENT IN CHARITABLE ACTIVITIES

NATIONAL	32%
Far right	42
Moderate right	34
Moderate left	35
Far left	32

How many voluntary organizations in your community, other than a church or religious group, do you belong to – such as social clubs, civic groups, fraternal organizations, or political groups? Would you say one, two, three or four or more?

MEMBERSHIP IN VOLUNTARY ORGANIZATIONS

	National %	Far right %	Moderate right %	Moderate left %	Far left %
One	17	18	15	22	15
Two	10	10	10	12	15
Three	4	4	5	5	4
Four or more	3	3	4	3	4
None	65	64	65	57	62
Not sure	1	1	1	1	*
	100%	100%	100%	100%	100%

*Less than 1%.

LITTLE CHANGE FROM 1978 SURVEY

Despite economic pressures and the growing number of women who have entered the workforce, the level of membership in voluntary organizations today is virtually the same as it was in 1978.

Here is the national comparison:

MEMBERSHIP IN VOLUNTARY ORGANIZATIONS

	1978 %	TODAY %
One	17	17
Two	8	10
Three	4	4
Four or more	4	3
None	67	65
Not sure	*	1
	100%	100%

*Less than 1%.

Religious Faith at Bottom of List of 8 Desirable Qualities

continued from page 4

	Responsibility	Self-respect	Honesty	Hard work
Both Sexes:				
13 - 15 years old	93%	86%	89%	74%
16 - 18 years old	93	95	92	80
Whites	93	90	90	77
Blacks	91	95	91	82
White-collar background	94	89	91	78
Blue-collar background	92	92	89	75
Protestants	94	90	92	84
Catholics	91	88	87	69
East	90	89	85	74
Midwest	93	91	88	74
South	93	92	94	82
West	96	88	94	76

	Patience	Obedience	Independence	Religious faith
NATIONAL	73%	70%	68%	52%
Boys	68	69	64	51
Girls	77	71	73	53
Both Sexes:				
13 - 15 years old	68	70	63	56
16 - 18 years old	78	69	73	48
Whites	73	68	67	50
Blacks	76	83	81	66
White-collar background	70	67	66	48
Blue-collar background	74	75	68	55
Protestants	75	75	69	59
Catholics	69	66	66	46
East	66	59	69	35
Midwest	71	68	69	55
South	79	79	68	66
West	75	72	67	47

If You Preach or Teach...

. . .you should order *RELIGION IN AMERICA, 1982*, soon to be published by the Gallup Organization and the Princeton Religion Research Center.

Major sections of this comprehensive report include:

1. Results of a pioneering new national study which probes, for the first time, the true level of spiritual commitment in our society.

A new scale has been developed to study the vital segment of the population who say their religious faith is the most important influence in their lives, who constantly seek God's will through prayer, who believe that God loves them in spite of their frailties, who gain a great deal of comfort and support from their religious beliefs and who wish their faith to grow even stronger.

In this report the spiritually committed will be compared with the spiritually *uncommitted* – in terms of:

- Basic values
- Key issues of the day
- Satisfaction with various aspects of life (marriage, relations with other people, etc.)
- Involvement in charitable activities
- Attitudes toward persons of different races, religions, lifestyles.

2. Updates of long-term Gallup trends on religious belief and practice, many of which have become acknowledged standard measurements of religion in the United States. These include:

   - Basic religious beliefs
   - Religious practices: Bible reading, prayer, etc.
   - Religious preference/denomination affiliation
   - Church and synagogue attendance
   - Importance of religion in lives of Americans
   - Confidence in organized religion
   - Views on religious education

3. Ratings by church members of the job being done by their churches in meeting their spiritual needs and dealing with the problems of people in their communities. The clergy are also rated on their job performance.

The results of all the questions in the report will be analyzed in terms of such background characteristics as age, sex, region of the nation, marital status, churched vs. unchurched, evangelicals vs. non-evangelicals, and right-of-center, center, or left-of-center orientation in their religious beliefs.

The cost for *RELIGION IN AMERICA, 1982* is only $25. Order your copy today.

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Self-Esteem and the Role of Religion

PRINCETON, N.J. — A major study conducted for Dr. Robert Schuller by The Gallup Organization reveals that religious participation alone is not the key factor in terms of one's self-esteem or sense of self-worth, but rather one's feelings of closeness to God.

This is one of the key findings to emerge from this survey, which represents a major attempt on a national level to assess the impact of self-esteem on the individual.

The study shows that 37% of adults could be classified as having high self-esteem, 33% as having average self-esteem and 30% in the "low" category.

Those more likely to have high self-esteem are whites, persons with a college background, married persons and those between the ages of 30 and 49 years. By religious affiliation, the high-esteem people are 35% among Protestants and 39% among Catholics.

Other key findings:

- High self-esteem people tend to have fewer health problems than low self-esteem people and to experience fewer problems related to stress.
- High self-esteem people have had a closer relationship with their parents than have low self-esteem people.
- High self-esteem people tend to be more involved in charitable activities than do low self-esteem people.
- High self-esteem people say they have been more productive over the last 12 months than do their counterparts in terms of what they wanted to accomplish.
- High self-esteem people tend to measure success in terms of *personal relationships*, while low self-esteem people tend to measure success in terms of *material rewards*.
- High self-esteem people (as indicated earlier) are more likely to see God in personal terms (i.e., as loving, caring, or forgiving) than are low self-esteem people.

The frequency with which both high and low self-esteem individuals attend religious services or engage in prayer is essentially the same. Also, there is little difference in the incidence of viewing religious TV programs. However, asked of their feelings when in a church or a synagogue, 30% of the low self-esteem group compared with 19% of the high self-esteem group report they feel afraid of God. Feelings of guilt, as a sinner, also tend to be more common among the low self-esteem group than among the high self-esteem group.

ABOUT THE SURVEY

Self-esteem is not a characteristic that one either has or lacks, but rather a quality possessed by individuals in varying degrees. A person with a high level of self-esteem feels that he is a person of worth and respects himself for what he is. Having high self-esteem does not mean one is perfect. It does mean one can realistically assess one's limitations and take a positive view of one's life. To have low self-esteem is to have a negative opinion of oneself. The person with low self-esteem may question his worth as a person and feel overwhelmed by his limitations. Consequently, one's sense of self-esteem has broad-reaching implications for many aspects of one's life.

The survey was conducted by The Gallup Organization, Inc. A representative national cross-section of 1,484 adults, 18 years of age and over, were personally interviewed in their homes in January, 1982. The survey identifies both demographic and character traits which contribute to a sense of self-esteem and the consequences of varying levels of self-esteem on other aspects of one's life. Relationships between self-esteem and other areas of life are explored, e.g., family, health, work, religion, etc.

More specifically, the survey examined various components of what may be described as one's self-concept or image. Three key measures were employed: First, a standardized measure of self-esteem, originally developed by Dr. Morris Rosenberg, a sociologist who has conducted a number of studies in the area of self-esteem. The Rosenberg self-esteem scale may be described as a measure of the individual's attitude toward the self or one's self-worth. Second, a scale developed especially for this survey which attempts to measure one's self-concept with respect to personal qualities such as leadership, ability, and perseverance. Third, a scale developed for the study which measures one's self-concept with respect to personal qualities such as dependability, generosity and friendliness.

Reagan's Prayer Amendment Receives Widespread Support Among U.S. Public

Americans who have followed the pros and cons of the debate over prayer in public schools come down heavily in favor of President Reagan's recent proposal for a Constitutional Amendment permitting voluntary group prayer in public schools.

Nationally, the vote is 79% in favor, 16% opposed among persons surveyed who have both heard or read about Reagan's proposal and can also describe its pros and cons (75% of the total).

Majority support is found in each region of the nation and among all major population groups, as well as among both church members and non-members.

BUT HOME IS SEEN AS KEY TRAINING GROUND

Although the public overwhelmingly favors permitting voluntary prayer in schools, the prevailing opinion among all groups and faiths is that the home is more important than either the church or schools in the religious training of children. In fact, this view has gained in popularity since a 1979 survey.

Currently 86% say the home is most important in the religious and spiritual development of a child while 10% name the church and only 2%, the schools. In 1979, 75% said the home, 16% the church, and 3% the schools.

REAGAN PROPOSAL

President Reagan recently proposed a Constitutional Amendment permitting organized prayer in public schools. The President's proposed Amendment states:

"Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer."

Organized group prayer in public schools effectively came to an end in 1962 after the Supreme Court ruled it was not permissable under the First Amendment.

Some religious-oriented groups oppose the Amendment because they believe that it is impossible to devise a meaningful prayer acceptable to all groups. They argue also that religion should remain in the domain of the family and churches.

Other groups opposed to prayer in public schools express concern that in allowing "voluntary" prayers, some states might be led to require children to participate in prayer, which might offend children and parents who prefer "private" prayer.

The congressional outlook for this Amendment is unclear. Congress has rejected such proposed amendments several times during the 20 years since the court decision.

All persons in the survey were first asked this question:

Have you heard or read about a proposed Amendment to the U.S. Constitution that would allow voluntary prayer in the public schools?

Eight in 10 (82%) replied in the affirmative. This "aware" group was then asked to indicate arguments in favor of and against such an amendment.

A total of 75% have both heard and read about the Amendment and are able to offer arguments pro and con. This portion of the sample, the "informed group," was then asked this question:

Do you favor or oppose this proposed Amendment?

Here are the results:

AMENDMENT FOR SCHOOL PRAYERS
(Based on *informed group*)

	Favor %	Oppose %	No opinion %
NATIONAL	79	16	5
Church members	83	13	4
Non-members	68	24	8
Regular church attenders	86	9	5
Non-regular attenders	73	21	6
Protestants	82	13	5
Catholics	82	11	7

What would you say are the arguments in favor of *such an amendment?*

ARGUMENTS FOR PROPOSED AMENDMENT
(Based on *aware group*)

People should have the opportunity to pray when they wish to do so	23%
It's a good idea – there is no reason to be against it	13
A good idea, if voluntary – should not be forced	12
Prayer is a good thing – it can do no harm	11
Would improve morals, teach values, increase respect for teachers, build character	11
One way for children to get religion if they do not get it at home	7
The United States was founded on the basis of a belief in God	4
Schools used to have prayers in the past	4
Other responses	6
None, no opinion	18
	109%*

*Adds to 109% due to multiple responses

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And what would you say are the arguments against such an amendment?

Here are the responses:

ARGUMENTS AGAINST PROPOSED AMENDMENT
(Based on *aware group*)

Constitutional reasons; separation of Church and State	14%
Concern that such an amendment could lead to mandatory or required prayer	14
Concern that such an amendment might lead to one religion being forced on persons of different religions	12
Concern that such an amendment would offend people who are atheists	10
Other reasons	5
None, no opinion	48
	103%*

*Adds to 103% due to multiple responses

Which one of the following do you think is the most important in the religious and spiritual development of a child – the home, school or the Church?

IMPORTANCE IN CHILD DEVELOPMENT

	Home	School	Church	No opinion
	%	%	%	%
NATIONAL	85	2	10	2
Church members	87	2	9	2
Non-members	85	2	11	2
Regular church attenders	88	2	9	1
Non-regular attenders	86	3	9	2
Protestants	85	2	11	2
Catholics	88	3	7	2
18-29 years	81	3	15	1
30-49 years	89	3	6	2
50 and older	88	2	8	2
East	88	2	8	2
Midwest	87	1	9	3
South	84	3	11	2
West	87	3	9	1

WHAT IS CURRENT PRACTICE?

A recent Callup/AP Youth Survey discovered that 6% of teens who attend public schools say a regular time is set aside for prayer in the school they attend, while 79% of teens attending parochial schools, and 50% of teens going to private schools, report that such time is allocated on a regular basis.

Members of Mainline, Evangelical Churches Differ Sharply in Views, Behavior

When the opinions and behavior of persons who affiliate with mainline churches (Lutheran, Presbyterian, Methodist, Episcopal, and others) are compared with those of persons in evangelical churches (Southern Baptist Convention, National Baptist Convention of America, National Baptist Convention U.S.A., Incorpated and others), some interesting differences come to light:

* Persons in evangelical and mainline churches share similar views on certain issues (both want tougher laws on pornography), but those in evangelical churches are far more likely than their counterparts to favor a ban on abortion, to want to see prayer in the public schools, to oppose the ERA and to be against the hiring of homosexuals as teachers in public schools.
* Persons in the evangelical group of churches are more likely to place high importance on one's following a strict moral code than are persons who affiliate with mainline churches.
* Persons in evangelical churches are twice as likely as persons in mainline churches to say they would be interested in joining the Moral Majority but, like their counterparts, lean toward an unfavorable view of this organization.

The differences in attitudes and behavior between the two groups can be explained in considerable measure on the basis of differences in religious belief and conviction:

* Those who place themselves within the evangelical sphere of churches are far more inclined than are the mainline church people to say they believe in the divinity of Jesus Christ – 78% to 65%.
* A far higher proportion of the evangelical group (82%) than mainliners (55%) say religion is "very important" in their lives.
* Both groups pray with about equal frequency, but persons who affiliate with the evangelical group of churches are more likely to say they "seek forgiveness" in their prayers.
* Those in evangelical churches are twice as likely to be daily Bible readers and are far more inclined to belong to a Bible study group than are mainliners.

(NOTE: The above comparisons are based on persons who give their denominational preference or affiliation as either an evangelical church or a mainline denomination. These groups are to be distinguished from persons who are classified as "evangelicals" on the basis of certain key beliefs but may be found not only in evangelical churches but to some extent in mainline churches, as well.)

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Who Are The 'Truly Devout' Among Us?

Who are those persons in the populace who have been able, to a remarkable degree, to have integrated their faith into their lives? In the last analysis, the most important statistic for religious leaders is not the number who are church members, who go to church regularly, but the percentage who are "highly spiritually committed."

In a recent national Gallup survey, the attempt was made to put calipers on the levels of spiritual commitment in our society. (It should be noted at this point that the findings refer to only those in the sample who give their broad religious preference as Christian, since there are too few non-Christians in the sample to provide projectable data.)

In the attempt to measure levels of spiritual commitment, theologians, sociologists and clergy of various denominations and faiths were consulted. Next, a scale of seven items or statements was developed. Survey respondents were asked whether they feel each statement is "completely true," "mostly true," "mostly untrue" or "completely untrue." The scale did not include religious involvement or participation items, since these do not necessarily tell us about spiritual commitment, but sought to determine the proportion of the adult population who say they believe in the divinity of Jesus Christ, who tell us their religious beliefs are the most important influence in their lives, who constantly seek God's will through prayer, who believe that God loves them in spite of their frailties, who gain a great deal of comfort and support from their religious beliefs, who *try* to put their religious beliefs into practice in their relations with persons of different races, religious and other background questions, and finally, who wish their religious beliefs to grow even stronger.

The spiritually *committed* were compared with the spiritually *uncommitted* in terms of views on basic values, key issues of the day, satisfaction with various aspects of life, involvement in charitable activities, and attitudes toward persons of different races, religious backgrounds, and lifestyles.

To be considered "highly spiritually committed," a person had to answer "completely true" to all seven statements. A total of 12% of our total sample did so, or about 19 million Americans out of a total adult population of approximately 160 million.

Who are these people? The results show a disproportionate number of women and downscale groups. The most dramatic differences, however, are by age, with a disproportionate number of older persons found in this group.

The really key question is – what difference does a high level of spiritual commitment make in the life of the individual and of society as a whole? If a deeply-held faith is not evidenced in such respects, one might certainly challenge its authenticity.

Yet the findings are dramatic and tend to destroy the assertion that is sometimes made that deeply religious people tend to be self-satisfied, more interested in their own spiritual welfare than the good of their neighbors, socially apathetic, and even to some extent intolerant of persons who differ from them in terms of background and religious persuasion.

The fact is the 12% who fit our category of "highly spiritually committed" appear to be a "breed apart" from the rest of the populace in at least four key respects:

(1) They are more satisfied with their lot in life than are those who are less spiritually committed – and far happier. A total of 68% of the highly spiritually committed say they are "very happy," compared to 46% of the moderately spiritually committed, 39% of the moderately uncommitted and 30% of the highly uncommitted.

(2) They tend to place greater importance on family life than do persons in less spiritually committed categories.

(3) They tend to be more tolerant of persons of different races and religions than are those who are less spiritually committed.

(4) And they do not turn inward – they are vitally concerned about the betterment of society. They are, for example, far more involved in charitable activities than are their counterparts. A total of 46% of the highly spiritually committed say they are presently working among the poor, the infirm and the elderly, compared to 36% among the moderately committed, 28% of the moderately uncommitted, and 22% of the highly uncommitted.

What makes these findings even more remarkable is the fact that these persons tend to be somewhat more downscale than the population as a whole and downscale groups, surveys have shown, tend to be less happy and less satisfied with their lot in life than are upscale groups, less tolerant of persons of different races and religions, and, finally, less involved in charitable activities. So despite enormous pressures, economic and otherwise, these people appear to be living their faith to a remarkable extent.

Irish Are Top Church-Goers In E.E.C.

As presented in the *Gallup Report* (by Norman Webb and Robert Wybrow, Sphere Books, Ltd., 1982), the devotion of the Irish to their Church and to church-going is remarkable; 87% go to church at least once a week. The citizens of no other country in the European Community approach even half this figure. These figures refer to the Republic of Ireland and, therefore, to the Catholic Church in particular there, but it should not be forgotten that this is an all-Ireland phenomenon. The figures for the United Kingdom would be even lower were it not for the frequency with which the Northern Irish, both Protestant and Catholic, go to their separate places of worship. At the other end of the scale Denmark has only a tiny minority keeping up their religious observances weekly. Then comes France, a country divided mainly between Catholics, both practising and nominal, and non-adherents of any religion. This is followed by the United Kingdom with 15% going to a place of worship at least weekly. The British are also the least religious in that nearly half (46%) rarely or never go to church or its equivalent in other religions. Throughout the Community just over one in five adults go to a place of worship at least weekly, and just over two in five on a few occasions throughout the year. Nearly a third rarely or never set foot in a place of worship.

Here are the results in tabular form, based on a Euro-Barometer study conducted by Gallup-affiliated organizations in October:

CHURCHGOING IN E.E.C. NATIONS

	At least once a week %	Several times a year %	Less often or never %	No ans., don't know %
Ireland	87	7	2	4
Luxembourg	35	38	24	3
Italy	32	43	16	9
Belgium	30	26	34	10
Greece	26	55	18	1
Netherlands	24	23	38	15
Germany	20	53	24	3
United Kingdom	15	38	46	1
France	12	40	41	7
Denmark	5	45	28	22
European Economic Community	21	42	31	6

CHURCHGOING IN U.S. WITHIN LAST 7 DAYS

By way of comparison, a total of 41% of U.S. adults attend church in a typical week – considerably lower than the figure recorded for the Irish, but a higher proportion than recorded for the other nations tested.

This is the question asked in the U.S. (in a December survey) and the findings:

How many times did you happen to attend church or synagogue in the last 30 days? (If not at all, survey respondents were asked: *Have you attended the church or synagogue of your choice in the past six months, apart from weddings, funerals, or special holidays such as Christmas, Easter or Yom Kippur?*)

The results:

FREQUENCY OF CHURCHGOING: U.S.

Within last 7 days:		41%
More than weekly	17	
Weekly	14	
Less than every week*	10	
More than 7 days to 30 days		16
More than 30 days to 6 months		15
More than 6 months		28
		100%

*Attended church or synagogue within the last 7 days, but did not attend every week within the last 30 days.

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